

3901. a. 10.  
The Preface to the  
Reader.



**P**lutarche a noble Philosopher, &  
a diligent Historician, writeth  
in the life of Demetrius a king  
of Macedonie, that when an  
olde woman came to him, beseeching him  
to heare her speake, and he made answer  
that he had no leasure, the woman looking  
vpon him, sayd to him agayne with a loude  
voyce: Why, haue you no leasure to rule, as  
a king shoulde? Which wordes so pearced  
the kinges heart, and so greatly preuayled  
in him, that he forthwith gaue her audi-  
ence, and from that day, none came to him  
for any matter, but gently, and with all di-  
ligence he did heare them, & discusse their  
causes. Woefullye were these wordes  
spoken of a subiect, and not with that re-  
uerence that was meete to be geuen to a  
king. Notwithstanding, as Cicero witness-  
eth in the second of his Tusculanes: Tri-  
stis res est dolor, sine dubio, aspera, amara,  
inimica naturæ, ad patiendum tolerandumque  
difficilis: Sorrow is a greuous thing, with-  
out doubt sharpe, bitter, and an enemye to  
nature, harde to suffer and forbear. Sorrow



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rowe (as I suppose) constrained the selve  
woman to speake as she did, & veras expri-  
mere voces, and to vtter the truth. On the  
other side consider, not only the gentle na-  
ture of this noble p<sup>r</sup>ince, but also his great  
wisedome, in considering nothing to be  
moze seemely fo<sup>r</sup> a gouernour, then to hear  
mens causes indifferentlye, and to see all  
• wronges redressed. Nihil (sayeth the same  
Plutarche) tam egregium tamq<sup>ue</sup> proprium  
Regis esse videtur, quam iusticiae opus, No-  
thing is so excellent & so properlye pertay-  
ning to him that is a magistrate, as iustice.  
• I haue read that the Tribunes, which wer  
• officers chosen fo<sup>r</sup> the defence of the Com-  
• mons of Rome, had their gates o<sup>r</sup> doores  
• neuer shut, neither by day, no<sup>r</sup> by night, in  
• token that thither might be the recourse of  
• al them that had neede of succour. So ought  
enery gouernoure, whether he be spiritual  
o<sup>r</sup> temporall, to be a succour, and as it wer  
a castle and a fo<sup>r</sup>tesse to them that be vn-  
• der his tuition. Dion Cassius in his booke  
• that he wrote de principe, amongst other  
• preceptes, willeth chiefly and aboue all  
• thinges, that whosoever be the head of the  
people, be a diligent wor<sup>sh</sup>ipper & folower  
2. of God: next, that he be louing to his sub-  
iects,

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fectes, if he will haue them to be saythfull  
to him, and loue him as subiectes shoulde  
their p<sup>r</sup>ince. For it is not of likelyhood, said  
Dion, neither doth nature permit, but that  
he that loueth, should be loued, when we  
see dogges to fawne, and hoxses to neye to  
them, of whom they be cherished. Again, he  
would haue such rulers to call themselves  
shepherdes and feeders of men, rather then  
otherwise. So Homer calleth a king pasto-  
rem populi, a shepherde and feeder of the  
people. And Plato in his Dialogue called  
Minos, writeth, that Minos and Radaman-  
thus, which gaue lawes to y<sup>e</sup> men of Crete,  
were the true shepherdes of men, whiche  
was not spoken of so noble a philosopher  
without a iust cause: for nothing doth more  
nourish, mainteine and vpholde a common  
wealth then lawe, which, as Tullie in secu-  
do de natura deorum sayth, est recti p<sup>r</sup>æcep-  
tio, prauity depulsio, a commaunder of that  
which is good and honest, and an expulser  
of all that is noughte and vn honest. Now,  
as a shepherdes care is to see his sheepe  
fedde in wholsome pastures, and to be  
kepte safe from wolues, & al other beastes  
that would wery and destroy them: and if



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any in the flocke be infected with any outward scabbe, or inward maladie, to remedie it betime: or if the contagion admit no helpe, but is incurable, to haue suche a one away from the flocke, that he hurt none of them that be whole: Euen so must he that will be a shepherde of men, studie for the good ordering and quietnes of the multitude, ouer whom he hath charge, and that all enozmities that might disturbe a common wealth, whether it be spirituall or ciuill, be expelled, and that all faultes be redressed with due correction, vsing lenitie and seueritie, after as hope or dispaire of amendment shall appere. Neither hath the name of a shepherde lacked his preheminence at any time. That good Abell, ad cuius munera deus respexit, to whose giftes & sacrifice God had respect, was a shepherde: Abraham, in whose seede God promised, that all nations shoulde be blessed, was a shepherde: so was Isaac his sonne, and Iacob his nephewe, and his sonnes also. Moses that noble captayne, and deliuerer of God his people, was a shepherde in the lande of Madian. David, of whom S. Steuen sayde, that God gaue this testimonye: Inueni David filium Iesse, virum secundum cor

*Of Shepherds.*

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cor meum, qui faciet omnes voluntates meas  
I haue founde David the sonne of Jesse, a  
man after mine owne heart and minde,  
which shall do all my will. Act. 13 This no-  
ble king David was a shepherde. These I  
suppose almightie God woulde haue to be  
ensamples to all them that be in authori-  
tie, for as Paule sayth: Quaecunq; scripta  
sunt, ad nostram eruditionem scripta sunt,  
All thinges that are witten, are witten  
for our instruction, that as they see that  
sely innocent cattell, so shoulde all Magi-  
strates that professe his sons name, learne  
to gouerne the people in the obedience of  
his doctrine, that they might be innocentes  
manibus, & puro corde: nec iurantes in dolo  
proximo suo, Innocents of their handes,  
and of a pure heart, which vse no deceit  
towards their neighbours, but in al their  
doinges shewe themselves to be veras oues  
pascuae Christi, the true sheepe of the pa-  
sture of Iesus Christe, who sayeth: Bonus  
pastor animam suam dat pro ouibus suis, A  
good shepherd geueth his life for his sheepe.  
Fewe wordes, but full of pith: And neuer  
could mo thinges be spoken moze compen-  
diouflye. For what will he refuse to doe:  
what labour, what trauayle, what payne  
I.iiii. will



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will he forsake, which for þe perfourmance of that he goeth about, will not spare his owne life: If a good shepherde setteth so great store by his sheepe, if he loue them so tenderly, that he will rather lose his lyfe then to see the in any danger, what will he not doe els for them: Howe can it be otherwise, but that he will see his flocke fedde in wholesome pastures: howe can it be thoght, that he will not farye with them to keepe them from wolues, from dogges that fall to byting of them, and from other like rauinous beasts: Who would imagine him to be so negligent, that he will not in the euening bring them home to the cote or folde: Will he not, trowe you, if any be strayed, go seeke him out, and bring him agayne to his felowes: If any be sicke, will he not see him holpen with all diligence: See therfore what a great matter our Sauiour did comprehend & folde vp, as it were, & knit together in a bundell, al that can be desired in a good herdesman. And that gouernours whō god hath put in authoritie, per quem reges regnant, by whom kinges do reigne, who had Peter, if he loued him, to feede his sheepe, who hath also constitute vnder him feeders vpon the earth, some spirituall, some tempoꝛall, And I say, that they

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Would diligently looke vpon these wordes:  
A good shepherde geueth his life for the  
sheepe, & seriouslye ponder in their minde  
what a charge is hid in this short sentēce,  
how many thinges princeps pastorum, the  
prince of shepherdes, as Peter calleth him,  
both require of them whom he hath made  
herdsmen vnder him, whose duetie is to be  
good pastours and saythfull feeders like to  
their master. And that they wold call to their  
mind, that they must at length depart hēce,  
& come where it shalbe said to euery one of  
thē: Redde rationem villicationis tuę, Geue  
account of thy bayliwike, Come forth and  
shew how thou hast fed my flock that I cō-  
mitted to thy handes: Thou Bishop, howe  
hast thou visited thy diocesse, what Par-  
sons, what Vicares hast thou admitted:  
Thou Archdeacon, howe often hast thou  
visited & seene euery curate to do his duty:  
how hast thou redressed al enoymities and  
flaunders within thy iurisdiction: Thou par-  
son, thou vicare, thou curate, how hast thou  
fed thy flock with good ensamples of chari-  
tie & vertuous liuing, with keeping of hos-  
pitality to thy power, by preching hollesome  
doctrine, in reuerently ministring my Sa-  
cramentes: Thou king, howe hast thou  
ruled thy Realme: What lawes



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lawes haste thou made for the setting forth  
of my gloze, for the extirpation of here-  
syes, for maintenaunce of equitie, for pu-  
nishment of wronge, for prouision, that  
thinges may be solde at a competent price,  
that couetous men make no dearth to  
their condemnation, when I geue plentie?  
Thou Lorde, howe haste thou governed  
vnder thy prince? Thou man of worship,  
howe haste thou indeuoured to haue qui-  
etnes kepte, and the princes lawes to be  
obeyed? Thou Justice, howe haste thou mi-  
nistred right indifferently to all persons?  
Thou Maior or head officer in anye Citie  
or Towne, howe haste thou kept thy selfe  
cleere from periurie: howe haste thou seene  
good order obserued, and al ydlenes & disso-  
lute maners to be banished? Finally, thou,  
whatsoeuer officer or Magistrate thou be,  
howe haste thou regarded the common  
wealth, and preferred it afoze thy priuate  
lucre or commoditie? And that these thinges  
were considered: for as sure as God liueth,  
these accomptes will be call vpon straytly.  
None shall escape, Cui multum datur (as  
S. Gregorie sayeth) multum ab eo quare-  
tur, He that hath muche geuen him, shall  
make a great accompt thereof, and muche  
shall

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shall be of him required: And at that daye percase he shall reckon him selfe moſte fortunate and happie, that had leaſte in this worlde, and leaſt to doe. And he peradventure moſte infortunate, that hath moſte to doe in this worlde, vnleſſe he order it well, vnleſſe he order it righteouſly, iuſtly, and ordinately.

Nowe, good Reader, thou haſte hearde, that Chriſte ſayeth: Bonus paſtor animam ſuam dat pro ouibus ſuis, And to put thee out of doubt who is this good ſhepherde, he ſayeth: Ego ſum paſtor bonus, & cognoſco oues meas, & cognoſcunt me meæ. I am the good ſhepherde, which will geue my lyfe for my ſheepe, by my death to purchaſe the lyfe, that as I will riſe, and dye no more, ſo ſhall they after their bodily death ariſe at the laſt day, neuer to dye any more, but to liue alwayes with my father and me. I knowe my ſheepe, not all onely that they be mine, but I ſo knowe them for mine, that I wilbe their ſuccour in their tribulations, I will ſtrengthen them in their perſecutions, I will receaue them into my ioye and glorie, I knowe them, and they knowe me. This is then required of the ſheepe, that they knowe their ſhepherde.

Three



To the Reader.

*Christ's Sheepe*

- Three properties must be in every man or woman that shall haue this worthy name
1. (to be called a sheepe of Christe. The firste propertie is, that our Sauour sayeth, that his sheepe do know him. This knowledge haue Christes sheepe of him, that by his godhead he is their father, by his manhood he is their brother, and by his benefites he is their louing lord and master. They knowe it is he, and none other, that hath made their peace with God his father: Ipse enim est pax nostra, for he is our peace (Ad Ephesios secundo) he hath gotten vs forgiveness of our sinnes, he hath deliuered vs out of the bondage of the deuill, he hath purchased heauen for vs, he is to vs Turris fortitudinis, the Tower of our strength.
  2. The seconde propertie of Christes sheepe is, to heare their shepherdes voyce, and to geue no care to the voyce of any straunger. You will aske me peradventure, how you shoulde heare him, which although he be verily and bodily here with vs in the Sacrament of the Altare, yet in his humane forme he is ascended vp into heauen, and sitteth on the right hande of his father: Wherevnto I answer, that we must

*nota.*

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must heare his voyce sounding by the mouth of his Church, which is the very true spouse of Jesus Christe, Quam sanctificauit, mundans eam lauacro aquæ in verbo vitæ, whom he hath sanctified and purified with the bath of water in the worde of life, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, to make it a glorious Church to himselfe without spot or wrinkle (Ad Ephesios. 5.) If we heare the church, we heare Christe: for as the holy Bishop and Martyr Irenæus writeth in the fortieth Chapter of his thirde booke, Vbi ecclesia, ibi & spiritus, & vbi spiritus dei, illic ecclesia & omnis gratia, spiritus autem veritas, where the Church is, there is the spirite of God, and where the spirite of God is, there is the Church and all grace, and the spirite is truth. Wherefore as the same godly father writeth in the fortieth and thre Chapiter of his fourth booke, we be bounde to be obedient to the Prelates of the Church, his qui successionem habent ab Apostolis, to them that haue their successiõ from the Apostles. Reliquos verò (sayth he) qui abstant a principali successi-  
one, &



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& quocunq; loco colliguntur, suspectos habere quasi hæreticos oportet, As for all o<sup>r</sup>ther that go away from the principall succession, we ought to suspect them as heretikes. These are Ireneus wordes in the place nowe alleaged. And Christ sayth himselfe: Qui vos audit, me audit, He that heareth you, heareth me. Wherefore, if we wil heare Christ, as his father hath commaunded vs, Ipsum audite, Heare him, Math. 17. then must we heare the Church. The Church is our moste holy Mother, whom we ought to haue in great reuerence, and to commit our selues wholly vnto her, to heare her, and, like obedient children, to do what she biddeth vs. What the Church holdeth in matters of religion, that must we holde: what the Church prescribeth, it is our duetie to folowe: what the Church forbiddeth, that are we bound, vnder paine of damnation to auoyde in any wise. S. John in the fourth Chapter of his firste Epistle biddeth vs beware, that we beleue not euery spirite, but to trye the spirites, whether they be of God o<sup>r</sup> not. Then, how can they be of God, whiche go from the Church? S. Augustine in the exposition of this Epistle of S. John, tractatu primo, writeth

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Writeth thus: Qui ecclesiam relinquit, quomodo est in Christo, qui in membris Christi non est? Quomodo est in Christo, qui in corpore Christi non est? He that leaueth the Church, howe is he in Christe, that is not in the members of Christe? howe is he in Christ, that is not in the body of Christ? By the which S. Augustine affirmeth, that the Church, which is the spouse of Christ, is also the mysticall bodye of Christe, and Christe is the heade of the Church. As many therefore, as be Christe his sheepe, they heare their shepherdes voyce in the Church. They will not heare the voyce of straungers, as of Luther, Oecolampadius, Zuinglius, Caluine, & like heretikes, which for all their gaye wordes, and crying still, Christe and the Gospell, maye haue euerye one of them, these verses of Persius in his fift Satyre woorthely spoken to him:

Pelliculam veterem retines, & fronte politus  
Astutam vapidam seruas sub pectore vulpem.  
Thou keepest still thine olde hyde vppon thee, and bearing a fayre face, thou wrappest a wylve fore vnder thy vaporous brest. These be they, of whom S. Peter speaketh in the seconde Chapter of his second Epistle: Magistri mendaces, qui introducunt



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ducunt sectas perditionis, Lying masters,  
bzinging in sectes of perdition, and deny-  
ing the God that bought them. Howebeit,  
sithen it is so, as Paule sayeth, There will  
be alwayes rauening wolues, non parcen-  
tes gregi, not sparing the flock, And among  
our owne selues will men arise, speaking  
peruerse thinges, And suche is our frayle  
nature, that as the wittie Horace sayeth:

Decipimur specie recti,

We be sone deceaued vnder the colour of  
truth. It behoneth vs to folowe the counsel  
of our head and principall master Iesus  
Chziste, whiche teacheth vs an excellent  
document of heavenly philosophie, saying:  
Attendite vobis à falsis Prophetis, Take yee  
hæde to your selues, and beware of false  
Pzophetes, which come vnto you, in vesti-  
mentis ouium, in shæpes cloathing, but in-  
wardly they are Lupi rapaces, Rauening  
wolues: We must, I say, beware, that we  
be not deluded, and vnder colour of Euan-  
gelicall veritie, be made to receaue pern-  
tious and damnable heresyes, as alas the  
moze pitie, hath miserably chaunced to our  
noble Realme of Englande, vnder colour  
of bzinging vs to truth, leading vs awaye  
from the truth, to the vtter decaye of all  
gods

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godlines, and setting by of counterfaite religion. The weede hath nowe ouergrowen the corne, euill, hurtfull, and soulequelling weedes of heresie haue ouergrowen, cōpressed, pulled downe to the grounde, and vtterly choked the good corne of chzisten religion, and all ecclesiasticall constitutions. All you therefore that haue bene seduced, and taken weedes for wholesome flowers, beware least with the stench of suche rotten weedes, yee infecte your soule to euerlasting damnation. The infallible truth is dayly opened vnto you, The falshood is mightily conuincēd, as shall plainely appeare in the Discourse here folowing. Stande no more in the defence of that, which you may easily knowe and see with your eyes, if ye will not be wilfullye and obstinately blinde, to be nothing but deceit: What doe I call it, deceit? naye, I cal it a most venimous poison to the soule, yea, and an hellishe draught of endlesse death. Playe not the parte of a mad man, of whom Horace writeth in the seconde booke of his Epistles, that he was angrie with his frendes, for that they had caused him to be healed of his phrenesie, and restored to his wittes agayne: Be not an-



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grye, that you may (if you will) be brought out of the fowle miste, into the cleere ayre, from darkenes to light, from an horrible phrenesie to godly wisdom. Followe the wholsome counsell of Saint Paule in the fourth to the Ephesians, Vt non simus amplius pueri, qui fluctuamus, & circumferamur quouis vento doctrinae, per versutiam hominum, per astutiam qua nos adoriuntur, vt imponant nobis, That we be no longer childzen, and flæte to and fro, caried hither and thither with euery blast of doctrine, by the wilines and craftines of men, wherwith they set vpon vs to deceiue vs. There haue bene a great manye such, sprongen vp in our Realme of late, which haue taught vs wzonge Lessons: t mendumus ergo in melius, Let vs amend therfoze.

3. The thirde propertie is, that the sheepe doe folowe their Shepherde: This propertie is of so great importance, that without it the other two cannot auayle. It is not ynough to knowe Chziste to be our refuge, our helpe and succoure: It is not ynoughe with that also to heare Chziste speaking to vs in his Church, except we folow Chzist and his Church, and shewe our selues willingly to do that which the Church con-

*nota*

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commaundeth vs. We must fast, when the  
Churche commaundeth vs, and as it bid-  
deth vs: We must pray as the Churche in-  
structeth vs, We must doe those good woꝝ-  
kes that the Churche teacheth vs to doe. In  
obeying the Churche, we obey God: if we,  
be disobedient to the Churche, we disobeye,  
God. For as Chrysostome sayeth vpon the,  
firste Epistle to the Corinthians, vt corpus,  
& caput vnus est homo, ita vnum est eccle-  
sia & Christus, As the body and the head is,  
but one man, so is Chyste and his Church  
one thing. Doe therefore as the wise man  
biddeth thee, Audi disciplinam patris tui, &  
ne dimittas legem matris tuae, Heare the  
discipline of thy father, and forsake not  
the lawe of thy mother: I meane, thy mo-  
ther the holye Churche, whom as manye  
as forsake, they forsake God also. For as  
holy Ciprian writeth de simplicitate prae-  
latorum: Habere non potest deum patrem,  
qui ecclesiam non habet matrem, He can-  
not haue God to be his father, that know-  
eth not the Churche for his mother. We  
may see here euidentlye, that this holye  
man would haue vs to be obedient vnto,  
and diligently to keepe, the ordinaunces  
of



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note

of our fathers, & not to institute euery day  
newe fashions, as men moſte vnconſtant,  
and full of newe fangles. The Lacedemo-  
nians are praiſed, that they ſuffered no  
ſtraunge ware to be brought into their Ci-  
tie, whereby the Citizens might be effe-  
minated and corrupted in their maners,  
and for the ſame cauſe they extoll greatlye  
Licurgus, which made the ſame law. Now,  
if the Lacedemonians were ſo ſerious ob-  
ſeruers of their olde lawes and cuſtomes,  
what a ſhame ſhall this be to vs Chriſtian  
men (which were not taught of Licurgus,  
but of Chriſte himſelfe) dayly to alter and  
chaunge, not content with thoſe rites and  
Ceremonies that were ordeyned of aun-  
cient time out of memorie? Irenæus tea-  
cheth in his thirde booke againſt the here-  
ſyes of Valentine, and ſuche other: whoſe  
wordes taken out of his fourth Chapter of  
the ſayde booke, I will briefly rehearſe:  
( Si quæ de aliqua modica quæſtione diſcepta-  
( tio eſſet, nonne oporteret in antiquiſſimas  
( recurrere eccleſias, in quibus Apoſtoli con-  
( uerſati ſunt, & ab eis de præſenti quæſtione  
( ſumere quod certum & re liquidum eſt: If  
any controuerſie ſhoulde be of any queſti-  
on, were it neuer ſo litle, muſt it not be  
maide

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meete to haue our recourse vnto the moſte  
auncient Churches, in the which the Apo-  
ſtles were conuerſant, and of them to re-  
ceauē the playne certaintie thereof: It fol-  
loweth, *Quid autem ſi neq; Apoſtoli qui-  
dem Scripturas reliquiſſent nobis, nonne o-  
portebat ordinem ſequi traditionis, quam  
tradiderunt his quibus committebant eccle-  
ſias?* But what if the Apoſtles left nothing  
written of that matter, muſt we not fo-  
low the tradition of them, to whole gouer-  
naunce they committed the Churches?  
Here haue you the minde of Irenæus, who  
was neere vnto Chriſt his time: for as S.  
Hierome teſtifieth in an Epiſtle to one  
Theodora, he was Diſciple to Papias, who  
was S. John the Euangelists ſcholler. He  
woulde haue men to be taught of Chriſte,  
of his Apoſtles and their ſucceſſours, and  
not of euery one, which rashely and with-  
out lawfull authoritie takeſh vpon him to  
be a teacher. Chriſten men ſhould be obedi-  
ent to chriſten ordinaunces, and folowe  
that doctrine that is allowed by them that  
are lawfully called, and haue the cenſure  
of doctrine committed to them. Such were  
the Apoſtles, called and put in authoritie  
by Chriſte. Suche were they, to whom  
¶ ¶ .ij.      theſe



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these agayne gaue the charge ouer anye  
faythfull congregation. Suche are all they  
which haue so from time to time bene  
lawfully called by them that haue power  
to put others in authoritie, and so succe-  
ded in due order, els, Quomodo predicabūt  
nisi mittantur, Howe shall they preache,  
except they be sent, as it is witten in the  
tenth to the Romanes, and sent by them  
which haue authoritie to sende. Did not  
S. Paule for that purpose leaue Titus in  
Crete? Did he not also geue Timothie  
charge to laye handes to quickelye on no  
man: To these that be thus lawfullye or-  
deyned and called to haue cure and charge  
of soules, ye are bounde to geue an care: by  
these ye must be ruled in matters of religi-  
on, as obedient childzen to their spiritual  
fathers. And this biddeth S. Hierome, wri-  
ting to Nepotian: Esto subiectus pontifici  
(tuo, & quasi animæ parentem suspice, Be  
subiect to thy Bishop, & reuerence him as  
thy soules father. The same lesson teacheth  
Chrysostome in an Homilye, De recipiendo  
(Seueriano, where he beginneth thus: Sicuti  
(capiti corpus coherere necessarium est, ita  
(ecclesiam sacerdoti, & principi populum,  
As it is of necessitie, that the body cleaue  
to

note

## To the Reader. 5

to the head, so it is likewise of necessitie,  
that the congregation cleaue to their  
Priest and spirituall ruler, and the people  
to their prince. And within a fewe wordes  
after he alleageth for the confirmation of  
this matter the Apostle writing thus to  
the Hebrewes, in the thirtieth Chapter:  
Obedite praepositis vestris & obtemperate  
eis, quia ipsi peruigilant pro vobis, quasi pro  
animabus vestris rationem reddituri, Obeye  
them that haue the ouersight of you, and  
do as they would haue you, for they watch  
for your sakes, as they which shall geue  
accountes for your soules. This obedi-  
ence doth our Saviour require of all men,  
saying: Qui vos audit, me audit, He that  
heareth you, heareth me. This obedience  
to Christes Church hath continued  
thoroughout all Christendome tyme out  
of minde. And if the authoritie of the  
learned and holye fathers ought to beare  
swaye and preuaile, as of right it ought  
to do in deedes: Arrogantium enim  
hominum est, maiorum suorum authorita-  
tem aspernari, & se illis ingenio vel sapien-  
tia anteponere: For it is the maner and  
propertie of proude arrogant persons to  
contemne the authoritie of their elders,

¶ ¶.iiij.

and



## To the Reader.

and to pzeferre themselves befoze them in  
wit or learning . If the consent of all  
christen Regions should be regarded , pro-  
babilia (sayth Aristotle in the first Chapter  
of the firste booke of his Topikes ) quæ vi-  
dentur omnibus vel plurimis, Those things  
are probable, which all men, or at the least,  
the most part doe iudge to be so. If the long  
continuaunce of time must be of impo-  
tance, In his enim (as witnesseth S. Hilarie  
vpon the hundred and eyghtene psalme)  
tanquàm in cœlo verbum dei permanet, in  
quibus hoc verbum non offenditur, In the  
doth the word of God abide, among whom  
that worde is not offended. If these three,  
I saye, The authozitie of the learned Fa-  
thers, The common consent of christian  
Regions, The long continuaunce of time,  
may be a sufficient testimonie for the ve-  
ritie, we haue the true Gospell, and y true  
sense of it: Our religion is the very chri-  
stian religion, The order of Ceremonyes  
that the Catholike Churche doth vse, is the  
right order, Our fasting and praying is ac-  
cording to the Scriptures, Our Church is  
the true and lawfull spouse of Christ, from  
the which as many as seporate them sel-  
ues, they are no sheepe of Christs folde,  
they

nota

**To the Reader.**

they are reprobate persons, they are the children of Beliall, they are ympes of hell. You know what order your fathers kept, howe they liued, and howe they beleued: You are not ignoraunt, howe you haue bene brought vp, instructed and trained in the lawes of Chyiste. Whosoever goeth about to infringe or breake any part of that godly order, of that auncient custome and laudable vsage, he is an heretike, an enemye to God, a murtherer to mannes soule, a disturber of the common wealth, a subuerter of all honest discipline, and therfore mooste vnwoorthy to liue among men.

I haue hearde, read, and seene manye thinges, yet can I not reade, heare, or see any woꝛlde moze contaminate and prone to all kinde of vices then this our age is. And howbeit afoze our dayes haue bene in all times and ages men and women verye vitious and monstrous in their liuing, yet then vertue was vertue, and vice was vice: But nowe in our corrupt time, we haue lost the true names and vse of all thinges, and vertue with vs is taken for vice, and contrarily, vice is counted for vertue. They that be studious of modestie, obseruers of temperancie, and louers of sobrietie,

*note*



## To the Reader.

*note*  
sobzietie, they be nowme a dayes called  
Pinchepennyes, and suche that hunger  
droppeth out of their noses. If any be ver-  
tuous, & folowers of the Catholike, which  
is y true religion, they be called Phariseys  
& Papists: The discrete mā, he is called an  
hipocrite, & the small talker a foole and an  
ignoꝛant person. On the other side, they  
that leade their liues in all kinde of ry-  
ote, they be called handsome men, men of  
the right making, and suche as can tell  
howe to keepe honest mennes companye.  
Agayne, the statelyer that one goeth, the  
higher that he looketh, and the stouter and  
malapertlier that he speaketh, the more is  
he praysed among y woꝛldlings for a wise  
man, who will not suffer himselfe to be o-  
uertruden and made a laughing stocke to  
euery Kascall. With such vayne glorious  
prayses be suche proude Thrasoes extolled  
and magnified of the more parte, and no  
small number are geuen to flatterie, and  
enhausing of Clawbacks, that neuer could  
that saying of Terence be better verifed  
then it is now: Obsequium amicos, veritas  
odium parit, To holde vp mennes yea and  
their naye, in holding with the hare, and  
running with the hounde, getteth a man  
fr endes,

To the Reader.

friends, but he that will lay flattery aside,  
and tell the playne truth, shall get nothing  
but hatred. Thus in these dayes vice is ex-  
tolled, and vertue contemned: Ill rule is  
made of, and good rule neglected.

A heart dissimuled, which vnder colour  
to be iust and true, canst cloke vnto vs his  
pocrisie for deuotion, ambition for gentle-  
nes, couetousnes for competencie, crueltie  
for zeale, bolde babling without learning  
for eloquence, flourishing Rhetorike with-  
out fruite or reason, follye for grauitie, wi-  
lines without wit, and fleshly wanton li-  
bertie, for libertie of the Gospell. This is  
nothing els but the deuils disguise, alway co-  
uering his payson vnder some taste of su-  
gar: Fallit enim vitium specie virtutis & um-  
bra: For the summe and ende of all their  
false doctrine, is nothing els but malice  
with murder, to the ouerthrowe of Chri-  
stes religion, and the true ministers there-  
of. This is their sheepes clothing, for an  
vnhappie reformation: Nam impia sub dul-  
ci melle venena latent, Under swéete honye  
is deadly benome hid. A blinde ignorance,  
and ignorant blindnes, A cruell & damna-  
ble mischiefe comming from a bottomles pit  
of



To the Reader.

*note  
intemperance*

of hell. An intolerable furiousnes and heresie moze detestable then it may any longer be suffered; The great displeasure, the extreme vengeance, the cruell plagues of God hange ouer our heades, if this horrible heresie be not shortly remoued from mens mindes. O good God, howe long wilt thou suffer this intolerable abomination? It shamieth me, it abhorreth me to thinke, that these shamelesse beasts are not ashamed to speake of the moste belsted Sacramentes of Christes Church: who is able to expresse eyther by tonge or penne their wicked abomination: whye haue we a pleasure to forsake the true vnderstanding of Gods moste sacred worde, and become folowers and bondslaves of the deuils counterfeite and deceiptfull expositions, and carnall reasons set out by his ministers, who in religion are so deuided, that nowe they dreame one thing, and now another: this day they like, to morowe they mislike, and one is against another of them, euen in the highest misterie of Christe his religion. And no meruaile, for the deuill is their chiefe head, whom they serue, and he is full of lyes, variaunce, diuision, and discord: and vnder him their Scholemasters were

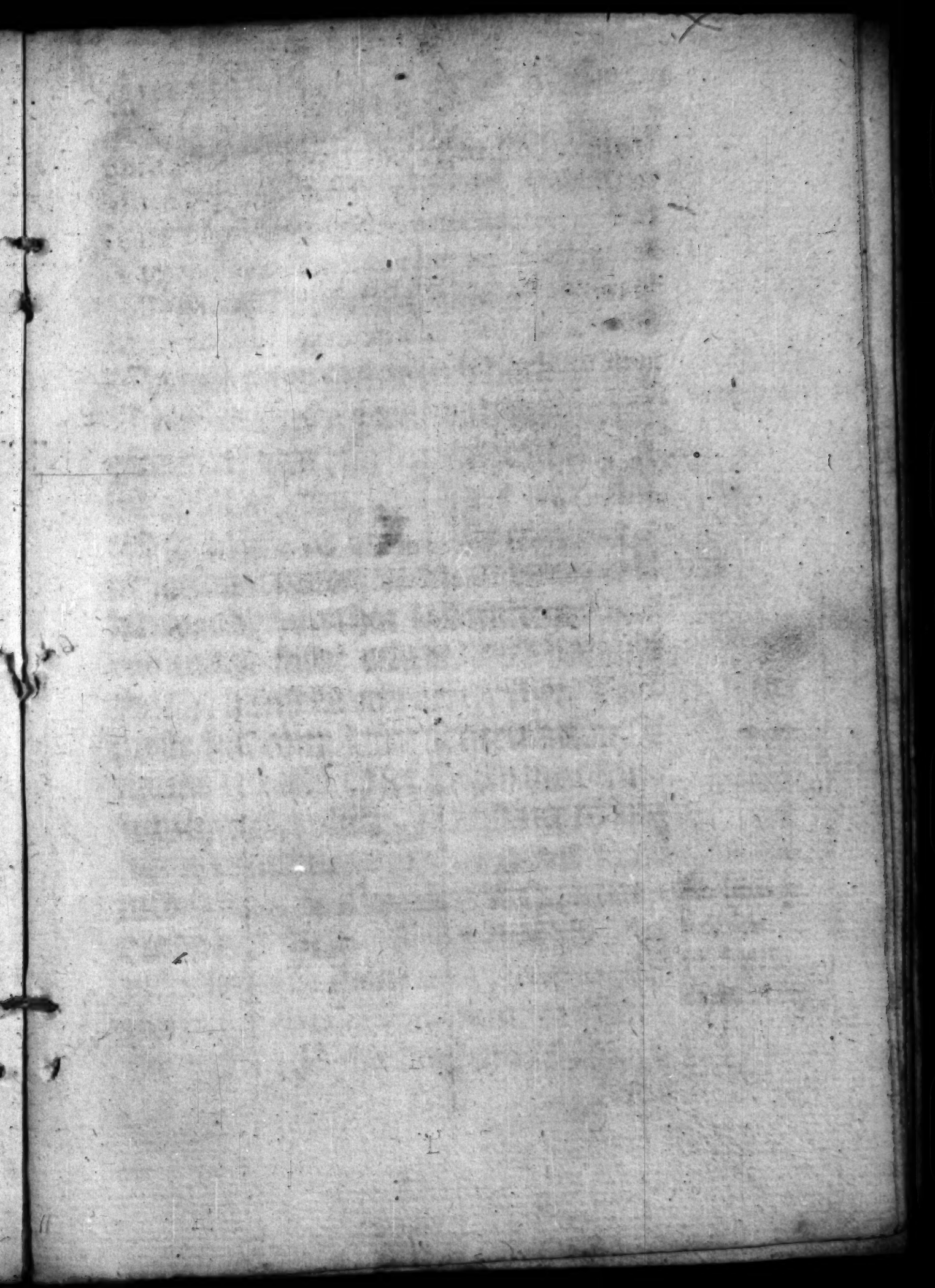
## To the Reader

were Hus, Luther, Zuinglius, Oecolampadius, Bucer, Melancthon, and the Archeheretike Caluine, whose heresies are confuted in the Discourse hereafter ensuing. These with the rest of that rable did neuer agree one with another, in their doings there is no vnitie, no certaintie at all: and therfore such masters, such scollers come of them. And this diuision, this vnconstancie of doctrine was a manifest tokē, that they were not the children of our true mother the catholike Church, nor ministers of of Christe, but the children of the deuill, and ministers of Antichriste, yea, very Antichristes. For whosoener (sayth S. Augustine) is gone from the vnitie of the Catholike Church, he is become an Antichriste. These Antichristes haue bozne a great stroke nowe to longe time in our Realm of England, in whō is no constancie, no stedfastnes of religion and doctrine: These are they that haue damnably deceived you, & haue with their damnable preachings intised you from Church to Church, from an heauenly Church, to a malignant Church: from a louing mother, to a flattering harlot: from the condition of grace, to the state of perdition: from  
truth



## To the Reader

truth to falshood, from saythfull beleeuing  
to carnall reasoning, from sauing Chyriste  
to deceauing Antichyriste. But (good Rea-  
der) beware, be not deceaued, and be not a-  
shamed to arise, that haste so shamefullye  
fallen, be not ashamed to come home to  
your mother the Church, sith she is not a-  
shamed to receaue you: Let not follye lose  
the thing that grace hath so pzeiously of-  
fered & purchased: Let not wilfulnes and  
blindnes put out so great light as is nowe  
shewed vnto thee, but embrace mosse hum-  
bly the doctrine of our Mother the Catho-  
like Church, so shall you sit in the lappe of  
so tender a mother, which will  
cherish you into life euer, lasting. Choose & besty  
whiles choyse lyeth in  
lot. **2 JY 58**







**A notable discourse, plain-  
ly and truely discussing, who be  
the right ministers of the  
Catholique Church.**

**¶ The firste Chapter**

**C**Aluin your Patriarch doth laie to  
our charge a great and an outra-  
gious boldnes, saying ( according to  
his opinion ) that we haue introdu-  
ced or taken in hande the ministerie  
of Iesus Christe, without being cal-  
led to it by him that did institute Aa-  
ron in the saide estate. And because  
that he himselfe can better then I ex-  
presse his complaint or accusation, I  
thinke it beste to set forth his owne  
writinges, which, according to his  
disciples opinions, are of great force  
and vertue. His wordes, as you may  
reade, are these. Seing that the Pa-  
pistes heare S. Paule saye, that no per-  
son ought to take vpon him, or vsurpe  
the name and the honoure of Priest-  
hood

A.i.

In his  
booke  
of Insti.  
ca. 18. Art.  
8.  
Heb. 5.



A notable discourse  
hoode, but he that is called to it as  
Aaron was. And that Iesus Christe  
tooke it not vpon him selfe, but did o-  
beye the vocation of his father, ei-  
ther they ought to shewe, that God  
is the Author and institutour of their  
priesthood, or els they must confesse,  
that they are not called of God, seing  
that of their owne boldenes they haue  
taken it in hande.

These are Caluins wordes, by the  
which the reader maye gather, that  
Caluin doeth enioyne vs to render  
him an account of oure vocation.  
And although that it be so, that by  
the Ciuill lawe one ought to trye  
the righte of the possession, before  
he come to Demaunde it, and the  
spoyle (as we are to him and his fe-  
lowes, as touching oure Temples  
and Reuenues in manye places)  
ought to be restored agayne before  
the suite proceede: Yet, releassing  
this, that the lawe doeth allowe vs,  
we

L. Si quis  
ad sc. ad  
leg. lul.  
de nil.  
publ. &c

we are content to aunswere to his  
demaund: adding this request thereto  
that both you that are his Disciples,  
and he, doo make readie your papers  
to aunswere vs the like as touching  
yours. But before I proceede in mine  
aunswere ( vnder correction of a  
man that thinkes to haue suche good  
eyes ) me seemeth , that his argu-  
ment is but very simple: to sai, that of  
we cannot shewe, that God is the  
Authour of our Priesthood, that we  
should be constrained to confesse, that  
it is not of God, seeing that without  
being called, we take it vpon vs. For,  
what reason is there, I praye you,  
in this? for although it were so, that  
of our owne priuate power and au-  
thoritie, without being called, wee  
shoulde take it vpon vs, it shoulde  
not folowe by that, that it is not of  
God. For by that reason one mighte  
saye, that GOD was not the  
A.ii. authour



A notable discourse.

author of the priesthood of Aaron,  
Num. 16. seeing that Dathan, Abyron, and O-  
2. Paral. zias tooke it vpon the of their owne  
26 bolden: s: the which is not true. And  
as touching this, that he saith, that  
our order of priesthood is not of God,  
we will proue that false in some other  
place, but at this time we must treat  
of our vocation, to answer him &  
his complices, howe and by what  
vertue we exercise our ministerie.

We are called to this estate, accord-  
ing to the ordinarie way: that is to  
saye, by the right succession of Bis-  
shops and Pastors, and by the conti-  
nuance of one Catholique faith, Deri-  
ued from the Apostles to our dayes,  
without the interruption of it uni-  
uersallie: for in diuers places of the  
worlde it hath bene ever cleere and  
certaine, manifestly shining like the  
light set on the table, to geue light to  
all those of the house, and not vnder  
the bushell, to be shadowed with  
Darke.

Math. 5.

Darknes. S. Paule, after that he had recited by order the Ecclesiasticall Hierarchie, I meane, of the Apostles, Prophets and Euangelists, he doth declare at the last the cause why they were instituted, being for the edification of the mysticall body of Christe, the which is the Catholique Church, untill (saith he) that in the vnitie of faith we go to meete him. He taketh his similitude of many that come from diuerse wayes, and meete all in one waye. And thus he meanes, that the spirituall edification of the Church, ordeined of Bishops, Pastours and Doctours, shall endure, untill that the Gospell be preached through all nations. By the effecte of the whiche Gospell, both frenche, Spanish, English, Greeke, Persian, Arabian, Latines, and Barbares, with manye other nations which were too tedious to name, haue met together, hauing of great antiquitie, all one kinde of

Ephc. 4.

A.iii.

Catho:



A notable discourse

Catholike faith by the Apostles and their successors for ever. As the sonne of God, before he suffered, did attaine and arrive to the perfection of his age: euen so, his mysticall body of the Church shal continue in this world, vntill it be perfect in his members, and that the number of the chosen be accomplished. And euē as a materiall building cannot be perfectly atchieued without continuance of workemen and Masons: euen so the spirituall building of the Church cannot be atchieued without the succession of Bishops and Pastors, preaching, or causing the worde of God to be preached, which is the verpe spiritual building, the which hath bene euer common and visibie in the Church, according to the prophcie of Esaye. Sap. 61. who meaning to declare the care that God taketh as touching the preservation of his Church, he did saye, as it were representing the  
state

state of Hierusalem. I haue establi-  
shed and ordeined watchemen vpon  
the walles, the whiche shall neuer  
holde their peace, neither daye nor  
night. These watchemen are those,  
that haue announced to vs our sal-  
uation: They are the trompettes of  
Jesus Christe, which neuer haue left  
their sounding in the true Church of  
God, from the Apostles time vnto  
this present daye.

¶ The. 2. Chapter.

Saint Paule foloweth this discourse  
in the fourth Chapter vnto the E-  
phesians, where as he doeth declare  
vnto vs the fruit that doth procede of  
this succession of Pastors, and of the  
perseuerance of the reasonable sheepe  
in one kinde of spirituall doctrine,  
called the vnicie of fayth. For he say-  
eth, that God established this or-  
der to that ende, that we shoulde



## A notable discourse

not be like light childre, caried away  
with euery blast of false doctrine,  
through the subtiltie of men, & their  
craftie wordes, full of deceipte. In  
these wordes you doo see, howe the  
Apostle doeth declare vnto vs the  
counsaile and the intention of the ho-  
lye Ghoste: I meane, that we should  
be constant in our fayth, the which is  
grounded vpon the worde of God, &  
interpreted and declared vnto vs by  
the Doctours and Pastors, that suc-  
cessiuely haue continued in one kinde  
of faith and Catholike religion, from  
the firste time that it was preached,  
without turning with euery winde,  
but rather that we ought to stande  
firme and stable. Here is to be noted,  
that when the Apostle doth tell, how  
he hath left vs pastors and doctors,  
to warne vs of the subtiltie of false  
teachers, he doth vse a certain greeke  
worde very apte for this purpose, the  
which hath in Englishe the significa-  
tion

tion, of the playing or cogging at dice. And euen as he that hath no great skill, if he playe with suche a one, he will soone loose his money, because the other can cast what he wil: Euen so, if a simple man, being vnlearned, doo chaunce to talke with such a one as can cog, or (to speake plainly) falsly interprete the Scriptures, he may soone be deceaued: as we see it dayly happen to many, that playe awaye and put in hazarde the rest of al their spirituall inheritaunce, I meane, the faith, which hath beene lefte to them by their fathers, from age to age, since Christes time. Thus haue the Arrians, the Nestorians, and diuers other heretikes deceiued many a mā, as I will shewe moze at large hereafter.

The.3. Chapter.

The place that I haue quoted of the Apostle doth shew, howe dangerous



A notable discourse

Lib. con.  
har.

gerous a thinge it is to fall into the  
handes of such Coggers of the scrip-  
tures, and likewise howe certaine a  
thinge it is, to folowe the interpreta-  
tion of the auncient Doctours, stan-  
ding to that, that euer the Catholike  
Churche hath taught, and not to  
turne at euery blast. Upon this mat-  
ter one Vincentius Lyrinensis, who  
florished aboue a thousande yeres a-  
gone, he saith thus: If anye man per-  
chaunce demaunde, saying: Since  
that the rules of the Scripture are  
certaine and sufficient of them selues:  
And what neede haue we then of the  
authoritie of the Churche? He an-  
swereth: For that (sayeth he) that the  
secretes and misteries of the holye  
Scriptures are such, that euery man  
doeth not vnderstande them, and in-  
terprete them after one sorte, but that  
of one place this man and that man  
shall seeme to mainteyne their opi-  
nions, being cleane contrary one to  
ano-

another, so that, looke howe manye men, so many interpretations: for, one way it is interpreted by Nestorius, another waye by Arrius, another way by Sabellius, and so forth, according to diuers heresies that haue risen from time to time. And therefore it is necessarye for the knowledge of the trueth, among so manye errours, to drawe the right line of the Propheticall and Apostolicall interpretation, according to the rule and true sense of the Catholike Church.

This is the learned opinion of this auncient father Vincentius Lyrinensis.

The. 4. Chapter.

Whose discourse doeth make me remember the Complaynt that the Soule doeth make vnto her Spouse IESVS CHRISTE,  
being



A notable discourse

Canti. 1. being both represented, by Salomō,  
and his legitimate spouse. I praye  
thee (saith she) O my dere frende, tell  
me in what place thou doest lye and  
rest at noone dayes, for I woulde be  
very glad and desirous to folowe the  
flockes of thy felowes? The which is  
as much to say, as if she meant thus:  
I see many sheperdes in these moun-  
tains, which haue great aboundance  
of sheepe, I see those of the Romane  
Church, I see Donatistes, I see No-  
uatians, or, to speake of our time, I  
see one flocke folowe Luther, another  
flocke folowe Zuinglius, another fo-  
low Calvin, another the Anabaptists,  
another the Sacramentaries, and so  
forth diuers others, of whom when  
I demaunde particularly, whose is  
this flocke? they doo al auns wer me,  
It is of Christ, and euery one saieth,  
this is the Catholike Churche, euery  
one doeth saye, that he is his felowe,  
that is to saye, as touching the guy-  
ding

ding of his flock. Now it is not possible, that they doo all teache the truth, considering howe they vary amonge them selues: therfore I do desire thee to tell me, where thou doest rest thy selfe at noone dayes: that is as much to saye, teache me, which is the true Catholike Church, which doth celebrate the true misterie of the Crosse, which is the place, where thou wast nayled at noone dayes, being nayled both handes and feete: Heare now the aunswere of Iesus Christe: If thou doest not know the place where I rest, O moste beautifull among all women, folowe thou the pathe that thy flocke hath made before thee, setting thy tabernacle or thy lodge, hard by the tabernacle of thy Shepherds. If we well note, and vnderstande this aunswere, it will learne vs that, that shal suffice to kepe vs froo running euer astray. The sense is this: O thou Christian, which art troubled in thy con-



A notable discourse

conscience, not knowing, because of  
so many heresyes, which waye thou  
shalt goe, or howe thou shalt Decerne  
the true religion from other false Doc-  
trine, take my counsaile, the which  
is, to folowe steppe by steppe the  
flocke that went before thee. If that  
a thousande, or two thousand sheepe  
runne ouer a plaine, those that come  
afterwarde, doo not they know well  
the path that is made before them?  
Doo not they Discerne the waye that  
the firste went? Yes surely, although  
there be no Sheperd to guide them.  
And if thou doest aunswere, that this  
doth not suffice, for I doo see diuers  
pathes, I see the pathe of the Calui-  
nistes, the path of the Lutherans, and  
the pathe of those of the Romane  
Church: but yet doo not I knowe  
which flocke I should chose. To this  
I aunswere thus: Set thy Taberna-  
cle by the Tabernacle of the Shep-  
herdes, and of thy Pastors, I mean,  
that

Canti. 1.

that I woulde haue thee to leane  
to that flocke, that can leade thee  
from age to age, and from yere to  
yere, vnto the Crosse of Iesus Christ,  
on the which he was nailed at noone  
dayes: and there it is where thou  
oughtest to quiet thy selfe and thy  
conscience. Then to beginne: If thou  
doest aske the Caluinistes, where is  
the true fayth (the which, as they  
saye, doeth consist in the true prea-  
ching of the worde of the Lorde,  
and in the administration of the  
Sacramentes, according to the in-  
stitution of Iesus Christe) they will  
aunswere: It is at Geneva, the Lu-  
therans will aunswere, At Wittem-  
berge, and the Anabaptistes will aun-  
swere at Monasterium: The Vbiqui-  
taries, they will aunswere, At Tu-  
binge: and the Trinitaries, At Petri-  
cone: and so consequently of the rest.  
And then pursue, and aske farther,  
where it was twentye yeares  
agone,



A notable discourse

agone: They will say, in the saide Cities: but if thou come to Demaunde of them, wher it was a hundred or two hundred yeres agoe, if they are ashamed anye thing at all to lye, they will not aunswere at all, for there is none of them, that can deny, but that Luther, who beganne to preache his newe Gospell the yere. 1517. was the firste beginner of all these troubles, & the father of all those that teach this reformed religion. Then is it farre from that place, where thy friend was nailed at middaie, or where he was crucified aboue. 1500. yeres agoe, before the newe Church was dreamt of. And therefore thou maiest easely perceave, that this flock cannot leade thee to the place that thou doest desire: and consequently, that is not the flocke that we shoulde folowe. Then let vs com vnto the Romane Church, & demaund, where was this flock an hundred yeres agoe: They will answer

swor thee, In Fraunce, Spaine, Eng-  
lande, Germanie, and so ouer all  
Christendom. And if thou aske, where  
it was. 500. yeres agoe, they will  
say, In the saide places. And a thou-  
sande yeres agoe like wise: and like-  
wise, a thousande and fiue hundred  
yeres agoe. This flocke then will  
not leaue thee by the waye, as the o-  
thers doo, but it will leade thee vnto  
the very time of the death and passi-  
on of Christe, by continuance of one  
doctrine, and by succession of pastors,  
which Salomon doth call the taber-  
nacle of the Shepherdes: And there-  
fore this is the place where thou must  
seeke thy Tabernacle, and quiet thy  
conscience to the ende, that thou be  
not a lost sheepe, and that thou be not  
readie to turne at every blast of newe  
doctrine, that our newe Coggers of  
the Scriptures doo set forth, to de-  
ceau the simple sheepe.



A notable discourse

¶ The. 5. Chapter.

**T**he like vnto this is confirmed  
by Vincentius Lytinenfis (of  
whom we haue spoken before)  
for he saith in the booke aboue named  
that that person ought to be esteemed  
a true Catholike, that hath nothing  
in greater commendation then þ true  
religion of the Catholike faith: yea, al-  
though it were the wisest man in the  
world, and the greatest Philosopher,  
& the fairest speaker that euer was;  
if he came to speake against the olde  
Doctrine that hath bene taught vs of  
our forefathers, time out of mind, we  
ought (saith he) to disdaine that lear-  
ned Clarke with all his philosophie &  
cunning, and to hold our selues to the  
auncient opinion of the Church, the  
which hath continued vntill this pre-  
sent day. And if that now one should  
bring a newe Doctrine, that was not  
hearde of before, contrary vnto that,  
that

that hath euer ben taught in y<sup>e</sup> Church, say, y<sup>e</sup> it doth not apperteine vnto the state of the Catholike faith, & that it is no religion, but a temptatiō. And therfore, if we wilbe saued, we ought to liue and dye in that faith that hath continued by succession of Pastours, euen from Christes time vnto these dayes. S. Irenæus a very famous writer, in his fourth booke against heresies, the. 65. Chapter, who was with in a fewe yeres of the Apostles, Archbishop of Lions, writeth the veri like, saying that the true faith and the true knowledge of God, is the doctrine of the Apostles, and the auncient estate of the Church throughout the world, according to the succession of those Bishops, vnto whom only the Apostles committed the custodye of the Church throughout the worlde, the which (sayeth he) is come to vs. This sayde Irenæus doeth write in his thyrde booke, and seconde

Lib. 4.  
contra  
hæres.  
cap. 65.



CT A notable discourse

Chapter, that he and his felowes did  
withstande the Valentinians and the  
Marcionistes, which were great he-  
retikes, by the traditions of the Apo-  
stles, that is to saye, the doctrine not  
writen, but receued from age to age  
of the Apostles, and so continued till  
their time. He saith likewise: vnto the  
Traditions which are of the Apo-  
stles, and that by succession of pastors  
haue bene vled in the Church, we do  
persuade & prouoke those that speake  
against Traditions. He writes as  
much more in the thirde Chapter of  
the saide booke: Forasmuch (sayth he)  
as it were to tedious to set forth in  
one booke the Successours of all the  
Churches, and to tell them one by  
one, we doo ouerthrowe those, that  
for bayne glorie doo seeke to gather  
disciples together, teaching them con-  
trary to that that doth apperteyn vn-  
to the Traditions of the Apostles, the  
which we doo shewe to them by the  
sayde

saide Traditions, and by the faith that hath bene taught and is come to vs by succession of the Bishops of the great and auncient Church of Rome, the which was founded by the two glorious Martyrs and Apostles, S. Peter and S. Paule. These are his wordes in his thirde booke aduersus hæreses, the fyfth Chapter. And at the beginning of the saide Chapter he saith thus: All those that will vnderstand the truth, may presently regard the traditions of the Apostles, which are manifest throughout the world, and we cannot counpt the number of those that haue bene instituted and ordeyned Bishops in the Churche, & their Successoures till our dayes, which haue neither knowen nor taughte anye thing like vnto the fables and tales that these doo preache vnto vs. &c. Not without cause wee may nowe a dayes say the like of the Lutherans, Caluinistes, & other sectes

*Succession*



A notable discourse

of our time. After this he doeth set forth all the Popes of Rome, from S. Peter vnto Eleutherius, which was Pope in his time. And he did affirme, that that number did suffice to proue, that the Doctrine of Marcian and Valentinian was false and very hurtfull, because that it was vnknown, or at the least not receaued or approued by the Church, being vnder the gouernance of any of those Popes. Then with greater reason ought prescription to take place against a new doctrine, which hath bene vnknown this 1500. yeres, or at the least, if any bodie sought to publishe it, he was condemned as a false pernicious heretike

*prescription*

¶ The.6. Chapter.

S. Augustine in his Epistle. 365. about the like matter, doeth set forth all the Popes by order, which haue bene from S. Peters time vntil Anastasius, which was pope in his time, and by

by his continuall succession he doeth  
proue, that the doctrine of y<sup>e</sup> Donatists  
is heretical, because that none of those  
popes which he did recite, nor no part  
of the Church did receaue it. I pray  
you, maye not we saye the like by  
the Caluinistes and other heretikes.  
The saide S. Augustine in the Epistle  
that he doth call Epistola fundamenti.  
Cap. 4. doeth write the reasons that  
did keepe him vnder the obedience of  
the Catholike Romane Church. And  
amonge other, he doeth alleage the  
common consent of all nations, and  
the continuall succession of Bishops.  
And in his booke which he made a-  
gainst the aduersarie of the olde and  
newe lawe, he doeth name the succes-  
sion of the bishops, as most certain to  
answer to that that we sayd before of  
S. Paul: I mean, y<sup>e</sup> he would not haue Ephe. i.  
vs to be wauering & doubtfull in our  
doctrin, but y<sup>e</sup> we should be firm & sta-  
ble, y<sup>e</sup> which stablenes is obtained by  
the



A notable discourse

the knowledge and intelligence of the Scriptures, according to the traditions of the Church, and the succession of the Apostles and Bishops. The Church (saith S. Augustine) from the Apostles time hath continued through the certaine succession of the Bishops, vntill our dayes.

¶ The. 7. Chapter.

**Y** Du doo studie as muche as you canne, to reiect our succession, and not without cause, knowing that this onely doeth suffice to ouerthrowe all the heresies of those new reformed Gospellers. Calvin, as the moste apparant, doth seeke to proue that our reason is of no force, because that the Greekes haue had euer succession of Pastours, and yet we doo not holde them as Catholikes. But if the Reader doo well note that, that we haue already sayde, he shall finde the answer vnto this obiection, I meane, because that the Greekes haue not  
had

had succession and continuance of doctrine, called vnitie of fayth by the Apostles, the which ought ever to be ioyned to the continuance of the Pastors, to shew the true recognisaunce of the Catholike religion. There is none that doo study & reade of those matters, but that doo knowe the vnconstant faith of the Greekes, as touching the proceeding of the holye ghoste: the which errour they had abiured at the last Councell of Florence, and yet notwithstanding they did turne to it againe, besides diuers other light thinges, to speake moderately, which are not approued by their auncient fathers, S. Iohn Chrysostome, S. Cirill, S. Basil, and Athanasius, nor yet by our aduersaries at this present time. The which errours I haue no neede to set forth in this booke: for my intent is but to speake of that, that pricketh vs at hande, because of ill neighborhood. Some doo  
alleage



A notable discourse

Allege vnto vs the negligence of our Pastors, and their ill liues, for y<sup>e</sup> which cause they say, that the mētioned succession cannot take place. But this argument is of no force: For althogh that the carelesse liues of some Bishops and ecclesiasticall persons haue bene so great and so hurtfull vnto the blud of our Sauio<sup>r</sup> Christ (I mean, to the soules bought with it) yet notwithstanding that, the Church hath not lost the succession & continuance of one doctrine, as touching the administration of the Sacramentes by those that were deputed by the Bishops. If one should see a Prelate doing nothing, and his lieftenant doing all, which of those two woulde you take to be Bishop? they haue both deuided their charges: the one receueth the profite, the other takes all the payne. If they be both content, what losse doo you feele? he that hath anye interest, let him valewe the damage.

And

a fault  
confessed

And although that the negligence of the Bishop be not excusable before God with the diligence of the Deputie, nor his conscience cleere, yet this ought to suffice, that though his faultes be through negligence, or through euil living, yet that ought not to perturb the assurance of our Doctrin, the which wee haue taught vs by the word of God, interpreted by the true Doctours, that haue bene before vs, agreeing in vnitie of faith, as I haue alredie said: For neither the naughtines of Achas, Num. i. nor of Ioram, nor of diuers other great sinners, which are inrolled in the booke of the generation of Iesus Christe, were not able to withstande the fulfilling of the promise of God made to Abraham, that is to say, that he would be borne of this line: Euen so, the ill liues and conuersation of diuers wicked Popes, that haue folowed after Saint Peter, haue neuer beene able

*Popes will  
lovers  
confessed.*



A notable discourse

able to moue Christe to breake his promise, that is to saye, that the fayth of his Church should neuer fayle, Math. 16. and that the gates of hell, (that is to saye) of infidelitie, which are the portes of damnation, should neuer preuaile against it. Esa. 58. Our aduersaries therefore, that take suche great paines to set forth in golden legends the liues of the wicked popes that haue beene since S. Peters time, thinking thereby to ouerthrowe the succession of the Catholike ecclesiasticall fayth, doo no lesse offende God, then if they should go about to proue the promise of God made to the Patriarches to be vaine, because of the euill liues of their successours. Therefore those that doo reproche vnto vs now, that the popes of our dayes are not altogether so holy as S. Peter, we do cōfesse it. But they cannot deny, or they wil cōfesse vnto vs, that y<sup>e</sup> aboue named euil kings, Achaz, Ioram, Manasses,

nasses, Amon, Iechonias, and others  
 did leade no suche holy lines, as Abra-  
 ham, Isaac, Iacob, or Dauid: and yet  
 notwithstanding those euill kinges  
 haue beene set forth in the generation  
 of our Sauour, as the fathers of  
 the iust Iesus Christe. Let them iudge  
 the that haue any wit, whether this  
 be a great folly or no, to see howe these  
 craftie Coggers of the Scriptures  
 should make many simple persons re-  
 fuse to be the Popes spiritual childre,  
 because they were sinners, seeking  
 thereby to ouerthrowe all the aunci-  
 ent customes of the Church.

¶ The. 8. Chapter.

Vpon Moyfes Chayze there sitteth  
 : (sayeth oure Sauour Christe)  
 who? not the godliest menne of the  
 worlde, but the Scribes and Phari-  
 ses: Doo that they saye, but not that  
 that they doo. But if our newe Gos-  
 pellers had beene in those dayes, they  
 woulde



A notable discourse

woulde haue tolde Christe, that his commaundement was not to be obserued, because the liues of Anna and Cayphas were not correspondent vnto those of Moyse and Aaron: for the firste came to the vocation of priesthood, being called of God: but the last attained to it by the vocation of their purses, and yet notwithstanding, rather then our Saviour wold breake this harmonie of the mysticall body of the Church, he was not onely content to permit, that Caiphas should execute his office (although he was vnworthye, as one that came to it by Simony) but rather he did confirme his Pontificate with the gifte of the spirite of prophesying, with the which he was as fullye inspired as euer was David, Esay, or any of þ rest, & al to teache vs that, that I haue already said: I meane, that the Ecclesiastical order, & the administration of the Sacramentes, doe not consist in the  
the

the good or euill liues of the Pastors,  
but only of God and of his worde, in-  
terpreted by them. Als touching that  
that appertaineth to our health, God  
hath no regarde to the life of the ma-  
gistrate temporall or ecclesiastical: for  
he can as well serue him with an euill  
person to doo good to the common  
wealth, as of a good, as the godlye  
prophecies of the wicked Balaam doo  
wel witnes. Num. 24. And here is to  
be noted, that when we talke of the  
succession of Bishops, and of the doc-  
trine continuing in the Church, we  
doo not meane onely to talke of the  
Popes, but of all the Bishops and o-  
ther hauing Ecclesiasticall charges,  
not onely at Rome, but through all  
other places, where the true prea-  
ching, and right administratiō of the  
Sacraments be vsed. And therefore  
you doo pretende in vaine, to proue,  
that the aboue mentioned succession  
hath



hath beene interrupted by the dissension of Popes and Antipopes, and by the Ciuill warres that haue beene at Rome in times past. For althoughe that the Sea of Rome was vacant for a time, the Chaires of the Bishops in Fraunce, Spaine, Englande, and ouer all Christendome were not vacant, they did not for their debates let to administer the precious body of Iesus Christ, and the rest of the Sacramentes, to preache and teache the people, doing manye other godlye deedes. And to be brieue, the Ciuil dissension at Rome did not cause the rest of the people throughout Christendome to breake the vnitie of their fayth, which they helde before their discordes. The ambition of the popes of Rome was in nothing preiudiciall vnto those that helde the integritie of their fayth, nor through the reason of their y<sup>e</sup>l gouernance our saviour Christ did not lose his rightful inheritaunce.

¶ The

## ¶ The. 9. Chapter.

**N**Owe seing that we haue yelded  
you a full accompt of our vocation  
to the ministry: if we may be so bold;  
I thinke it is no great presumption  
to demaunde the like of yours. For  
euen as Caluin hath heretofore called  
vpon vs to haue vs proue, that wee  
are the children of God, or other wise  
he woulde absolutely affirme, that  
God can not be called the authour of  
our vocation to the ministry. we say  
likewise, that if you doo not shewe  
the like of yours, you shall geue vs  
leane ( although it be against your  
willes ) to saye that yours commeth  
not from God, but from the procure-  
ment of his aduersarye.

Tertulian, who, as you knowe, aboue  
1200. yeres agoe, speaking against  
suche as you are, in his booke de præ-  
script. hæret. doth write these wordes.  
Edant origines Ecclesiarum suarum, e-



## A notable discourse

uoluent ordinem Episcoporum suorum  
per successiones ab initio decurrentem.  
Hoc enim modo Ecclesie Apostolicę  
cursus suos deferunt, sicut Romano-  
rum Clementem Episcopum à Petro  
ordinatum: id proinde, utiq; et ceteri,  
exhibeant, quos ab Apostolis in Epis-  
copalibus constitutos, Apostolico se-  
mine radices habeant.

You see well by these wordes, howe  
that Tertulian doeth continue with  
the succession of the Pastours, the  
which he doeth affirme to be necessa-  
ry, saying: that you, and such as you  
are, ought not to be receiued to the  
ministerie of the Church, nor to teach  
the people, contrary to the ecclesiasti-  
call order, except that you shewe the  
antiquitie of your table. And it is ne-  
cessary (saith he) that you reckon your  
Pastors and Bishops by order, and  
howe they haue succeeded one after  
another: for this is the waye that the  
Churches doo maintaine their right.  
The

The saide Tertulian doth ground his similitude vppon the custome of the Ciuill gouernaunce. For when that those yare princes or Lordes doo suruaye their landes, the subiectes are bounde to shewe, what bandes they holde of them, setting it all forth by accompt, shewing by what tenure they holde their copie, and whether it be Demeanes or freeholde, comming by inheritance or bought: they ought likewise to name him that had it before, and by their owne title to overthrowe all other persons that maye make claime vnto it. According to this paterne and order we haue geuen you accompt of our inheritance, although we were not bounde to it, setting before your eyes the similitude of Salomon, by whom our Saviour Iesus Christe is represented. That same Salomon doeth geue the sheepe that runnes astray counsaile, to set his Tabernacle by the Tabernacle

C.ii. nacle



nacle of the Sheperdes, and to folow  
 their flocke, vntil he come to the place  
 where Christe was nailed on the  
 Crosse at noone dayes. The whiche  
 counsell, as the moste certaine (accoz-  
 ding to Tertulian his opinion) we doo  
 folowe, thinking it sufficient, to keepe  
 vs firmly in the right and auncient  
 Catholike fayth. For we that are the  
 sheepe of Christe, doo folow, as tou-  
 ching our religiō, the steppes that our  
 fathers led before vs, and, as it were,  
 going by vppon the ladder of Iacob.  
 Gen. 28. we mount by degree and  
 degree, I meane, from yeere to yeere,  
 and from age to age, vntill that we  
 come to S. Saturin, S. Denice, S. Mar-  
 cial, and S. Gratian, which were those  
 that did firste teache the Catholike  
 faith in Tholose, in Paris, and to those  
 of Guyenna and Lorayne, and so con-  
 sequently to all the rest of the Sain-  
 tes, that firste did teache the Catho-  
 like fayth through all Christendome,  
 whom

whom we doo call in iudgement be-  
 fore God, to defend that fayth which  
 they haue geuen vs, from hande to  
 hande, they may call vppon the Apo-  
 stles which sent them, and the Apo-  
 stles may direct the selues to Christe,  
 who by the mouth of his moste lo-  
 uing Apostle doth commaunde vs to  
 continue in that that was taught vs  
 at the beginning. 1. Ioan. 2. And so we  
 shall continue and rest with the fa-  
 ther, the Sonne and the holy Ghost.  
 And if any body doth come to teache  
 vs anye other doctrine, then that  
 which hath bene taught vs at the be-  
 ginning: I doo not saye, written in  
 booke, but printed in our hearts, that  
 he be holden as an Anathema, or an  
 excommunicate person, yea, although  
 it were an Angell of heauen. The  
 which doeth perswade vs, not to re-  
 ceauie your newe doctrine or Gospell,  
 but to keepe our selues vnder the go-  
 uernaunce of our olde Pastours and  
 C.iii. Bishops,

*note*

Galat. 1.



A notable discourse

Bishops, without having any respect to their euill or good liues: for as touching our faith and saluation, that doth import nothing. The good and holpe liues of Iesus Christe and his Apostles hath profited nothing, neither to the obstinate Jewes, nor to the vnbeleuing Gentiles: Nor in the like case the depraued life of manye euil Bishops that haue bene at Rome and in other places haue not shut the doores of heauen against those that are true Catholikes, and leade perticular liues, the which are two principall poyntes that doo quiet our consciences: I meane, the one, that we beleue that, that our Pastours & the vniuersall Church haue beleued these thousande and five hundred yeres: and the other, that their euill liues cannot hurt vs. For as the Apostle doth saie, Every man shall beare his owne bundell.

The

## ¶ The. 10. Chapter.

**N**Owe to turne vnto the taking of  
your accompts, may it please you  
to shewe vs, howe you haue folowed  
the steppes of the flocke of Christ, ac-  
cording to the counsell that we gaue  
to his reasonable sheepe, as we haue  
sayde before, who hath taught you  
the way that you doo folowe? what  
Doctours were your first tutors? who  
hath taught you, that the precious  
body of our Sauour is not really in  
the Sacrament of the Altare? who  
hath taught the doctrine (or, if it be  
not grief vnto you, heresy) which you  
wold haue vs to receiue as a Gospel?  
I know before hand, that you wil al-  
leage me Iesus Christe, and his holy  
Apostles, whose steppes you doo pro-  
fesse to folow, preching euery wher, &  
there is no difference betweene your  
Church (or to say truth, Synagog) &  
the church of y Apostles. But I pray,

C.iiii.

Let



A notable discourse

Let me vnderstand by what means  
you canne ioyne your selues vnto the  
Churche of the Apostles, seing that  
you condemne and cut off all the  
Christians that haue beene and are  
betweene you and them. For to veri-  
fye this, I will alleage no other but  
your owne workes: for Caluin in his  
Institutions at the Treatise of the  
Supper of the Lord, speaking of the  
oblation of the body of our Saviour  
Christe, as it was offered in olde  
time, he doeth write punctually these  
wordes: Caluinus, in sua institutione  
tradita de Coena Domini. I finde  
(sayth he) that those of olde time haue  
chaunged this fashion, otherwise then  
the Institution of our Saviour did re-  
quire, seing that their supper did repre-  
sent a certaine spectacle of a straunge  
Inuention, or at the least, of a newe  
maner. There is nothing more sure vn-  
to the faythfull, then for them to holde  
them selues vnto the pure ordinance of  
the

the Lorde, by whom it was called a supper, to the ende, that onely his authoritie may be our rule. Yet it is true, that when I consider their good meaning, and that their intent was, neuer to derogate from the onely sacrifice of Christe, I dare not condemne them of folye, and yet I thinke, that one cannot excuse them, that they haue not somewhat fayled in the exteriour forme: for they haue folowed more the Cerimonies of the Iewes, then the order of Iesus Christe did permit. And this is the point, in which they ought to be resisted: for they haue conformed to muche vnto the olde Testament, not contenting themselves with the simple institution of Christe, they haue to muche inclined themselves vnto the shadowed Ceremonies of the Iewes lawe.

These are Caluins words. The Reader may by them see well, howe this noble Reformer of the Gospell doeth correct al ages and Churches, be they  
of



A notable discourse

of Martyrs, Confessors, Doctours, Interpreters, Preachers, or anye others, from the Apostles time vnto our age, yet doth he not deny, but that hauing some regard of their simple ignorance, he is content to be so good to them, as for this time not to condemne their error or impietie, because that which they did was with a good intent: but yet fearing, that the bearing the to muche fauour woulde trouble his conscience, he giveth sentence against them, saying, that they ought to be resisted, because they were not content with the onely institution of Christe, but rather, that in this case they haue folowed the shadows of the Jewes. Nowe, for my part, I thinke Calvin and his felowes so scrupulous, that they would not ioyne themselves vnto persons that are spotted w<sup>th</sup> Jewish Ceremonies. And because that all manner of people, howe wise soeuer they were, frō the Apostles time vntil  
our

our dayes, haue fallen into this error,  
he doth counsel my masters his deformed  
folowers (according to his sentence)  
to folowe none of them at all,  
but only the pure worde of the Lord,  
preached by Iesus Christe, and by his  
aboue mentioned Apostles.

The. II. Chapter.

**Y**ou doo knowe very well, that S.  
Paule doth compare many times þ  
misticall body of the Churche vnto a  
natural body, seing þ Iesus Christ is þ  
head, vnto whō the body is ioined by  
ioints, bones, & sinewes. If one should  
then demaund of you, howe the feete  
are ioined to þ head, you wil answere  
me, by the legs, which are next vnto þ  
feete. And if I aske you, howe the legs  
are ioined to þ hed, you wil answere,  
by þ ioints and by þ reins of þ back, &  
so consequently frō member to mem-  
ber. I do beleue, that we are al of one  
accoorde, that the ende of the world is  
at hande, and so consequentlze, that  
we

1. Cor. 10.



A notable discourse

we are the lowermost part of the body, so that we are the feete or the legges. Then my masters, you that haue made so fine an Anotomie of the Masse, at my request make another of the ministerie of your congregation. If you should see such another as Appelles, that would paint a man, and that he had drawen his head, and without painting the rest of his bodye, he had set his feete vnder his eares, what would you say to suche a Table? (*Spectatum admissi risum teneatis amici.*) Would you not thinke, that he was a simple painter, or els a great Jester? Euen so doo you deserve, that one should laugh at your ministerie: For you will iopne your Church (if it may be so called) vnto the Church of the Apostles, without setting forth any members betweene them. You take but scant measure, when you will cut of al the Bishops, Pastors and Doctors that haue bene  
from

from the Apostles time til our dayes,  
they being the members that folowe  
the head of the Church. This maye  
well be called a newe Religion, or to  
say the truth, it is a meere presumpti-  
on, to flye without winges, or to  
clynbe without a ladder. And I say  
to you againe, that this is not the  
waye to folowe the Counsell of the  
great Shepherde that I mentioned  
before, who doth say to vs, that if we  
will not misse the way of the Catho-  
likes, we ought to folow the flocke of  
those shepe that haue gone before vs,  
that is to saye, that we should reckon  
by succession the Pastors that haue  
succeeded in continuance of one kind  
of doctrine, the which, as we haue  
shewed, the Catholike Church doth,  
and hath ever done.

## ¶ The. 12. Chapter.

**A**S touching the rest, you haue ac-  
customed in your ministerie, to vse  
the



A notable discourse

the imposition, or laying on of hands,  
and you saye, that it is an auncient  
[Exod. 29. and honest Ceremonie, In this you  
say y<sup>e</sup> truth. For as we reade, of great  
antiquitie this Cerimonie hath beene  
v<sup>s</sup>ed, as well in the olde lawe, as in the  
lawe of grace. And vnto that did re-  
Lcuit. 4. dounde the imposition of handes laid  
vpon the Wether that was brought  
to the immolation of the Sacrifice  
Num. 8. of Moyles lawe: to declare, that those  
&. 17. that are ordeined vnto the seruice of  
God, and vnto the ministerie of the  
Church, ought to retaine the like Ce-  
rimonie: & so the Israelites did laye  
their handes vpon the Levites, and  
Moyles likewise did laye his handes  
vpon Iosua, whē he was made a cap-  
tain of the Israelites, who did repre-  
sent y<sup>e</sup> Church of Christ. The apostles  
haue v<sup>s</sup>ed y<sup>e</sup> like, as we find, wher we  
Aet. 8. 19. read, that S. Peter and S. Iohn did lay  
&. 13. their handes vpon the Christiā people  
of Samaria, & S. Paule vpon the Ephesi-  
ans,

ans, and likewise the Apostles vpon þ  
 seuen Deacons, & vpon S. Paule and  
 Barnabas. S. Paule doeth admonishe  
 Timothe, not to despise the grace that  
 he had receued by þ impositiō of han-  
 des, & that he should set forth the gifte  
 of God that he had receiued with the  
 imposition of the handes of S. Paul  
 vpon him. He doth likewise comaunde  
 him, not to vse this impositiō of hāds  
 wout discretiō, to þ end that he do not  
 cōmunicat w þ sin of another. Calvin  
 according to these authorities in his  
 institutiō booke (Ar. 8. ca. 50.) of faith  
 doth cōmaund þ like to be vled in his  
 Churche. It doth appere (saith he) that  
 the Apostles haue vled no other Cere-  
 monie in the vocation to the ministry  
 but this imposition of handes. Now I  
 thinke, þ thei tooke this custom of the  
 Jewes, who did present vnto god by  
 þ imposition of handes that, that they  
 wold blesse & cōsecrate. After this sort  
 Iacob (Gen. 48.) whē he would blesse  
 Ephraim

Tim. 2.

A&amp; 7.



## A notable discourse

Ephraim and Manasses, he laide his handes vpon their heades. Our Sauiour did the like vppon the litle children, when he did praye. Math. 19. And as I thinke, it was all to one ende ordeined in the lawe: and therefore, the Apostles, by the imposition of handes, did signifye, that they did offer vnto God him, that they did receaue into the ministerie, althoughe they did vse it likewise with those, vnto whom they did distribute the visible giftes of the holy Ghost. How so euer it be, they haue vsed this solemnitie as many times, as they did ordeyne any body to the ministerie of the Churche, as we see by example, aswell touching the Pastours and Doctours, as the Deacons. Now, although there be no special commaundement, as touching the imposition of handes: yet notwithstanding, seeing that we reade, that the Apostles did vse it continuallye, that which they

they did vse so diligently ought to be vnto vs as a precept. And surely, it is a profitable thing, to set forth to the people the dignitie of the Ministerie by suche a Ceremonie, and to make him knowe, that is thus ordeyned minister, that he apperteyneth no more to himselfe, but that he is dedicated to the Service of God and of his Church. &c. Thus, seing that Calvin doth confesse the imposition of handes to be so necessary for the ministerie of the Church, and that it is approved, as well by the lawe of nature, as by the lawe of Moyses or of the Gospell, Answer me then, who was he, that laide his handes vpon Calvin, to safeconduct the charge of his conscience? You will answer me, Zuinglius, or Oecolampadius, or the others of his time. And if by chaunce one would be so curious, as to pursue this demaund, mounting a litle higher: I meane, to knowe of whom these

D. l.

aboue



A notable discourse

aboutenamed haue receued their blessing and imposition of handes, I thinke you will not name the Apostles, if you will not haue euery man to laughe at your follye: for there is none so simple, but doeth knowe, that they died aboue .1500. yeres agoe. And seing that your patriarch hath made vs so goodly an oration, as touching this imposition of handes, affirming it to be necessarye, both by the lawe of Nature, the lawe of Moyles, and the lawe of Grace howe doeth it come to passe, that Zuinglius hath not vled it, to confirme his ministerie.

¶ The. 13. Chapter.

Cip. 1.  
epist.  
cap. 6.

I f that the good doctour S. Ciprian had bene in these our dayes, might he not well haue saide against youre Schollers, that which he did write against Nouatus? there needed no other, but in steede of Nouatus to put in Caluinus or Zuinglius, et nomine

mu-

mutato, de vobis fabula narrabitur.

Seeing that the saide S. Ciprian doth holde & affirme, that Nouatus oughte to be accompted as no Bilshop, because he succeeded no bodie, but rather that he did make himselfe a Bilshop, without anye imposition of handes. Then to what purpose, I praye you, are ye of the opinion, that Caloin and Zuinglius are such faithfull ministers, considering that they are as far from prouing þ confirmation of their ministerie, as euer was Nouatus. You wil answer me, þ you haue no nede of the impositiō of hāds of þ Papists, Superstitious Idolaters & Infidels. But this maketh your cause neuer þ better: for if you are so scrupulous by nature, that it goeth against your cōsciences to come to kneele to our Bilshops, you shuld (I say in times past) haue requited your ancient ministers to haue geuē you a warrant for þ cōfirmatiō of your estate, whē one doth



demaund of you, since when your religion begon, you are not content, to claime the beginning from the Apostles, but rather, stepping hardly forward, ye are not content to stave at David or Abraham, but you must needs fetch it from Abell, yea, from Adam. And if one should spurte you forward, you would go, I knowe not whether. Then seeing that your Church is so auncient, and that it hath endured till our daies (if we will beleue you) it is not like to be true, that it hath beene destitute altogether of ministers: for although it be so that God did greatly afflict the Israelites with the captiuitie of Babylon, yet did he neuer leue them without comfort of good doctours, such as Daniel, Ezechias, Abdias, and many others: Euen so you, that thinke in your owne heades, to be the people of God, I cannot thinke (if it be so) he would so haue geuen you ouer, as to want

want ministers to comfort you in  
your afflictions, and to ordeyne your  
ministerie, by the imposition of han-  
des, what staves you, that you doo  
not go to them, seing that you haue  
nothing to do with oures? And if you  
say, that you haue done so, doo vs so  
much pleasure, as to let vs heare their  
names, and in what time they did  
flourish, or other wise you may pardon  
vs, if we geue no credite to your fap-  
ned imaginations.

The. 14. Chapter

**C**Aluin doth alleage to vs, that the  
Apostles doo saye, that is, that no  
body ought to take vpon him the ho-  
nour of the high priesthood, except he  
be called to it as Aaron was, mea-  
ning by that to conclude, that of our  
owne authoritie wee haue vsurped  
the dignitie of priesthood. we haue  
answered him at large of our voca-  
tion by the succession of Pastors

D.iii.

ned



A notable discourse

ned with the imposition of handes. I  
Doe Demaunde of him, or of his, if they  
can make any true answer to the like  
objection. You do lay to our charge  
the yll liues of our Popes & Bishops,  
and the naughtines that you pretend  
to find in our Preachers: but all those  
inuectiues serue to no other purpose,  
but to shew howe you keepe a lear-  
ned schoole of rayling, the which pre-  
heminance we do yelde to you with-  
out any debate or processe, for ye may  
attribute that vnto your selues as  
your owne by right, in steede of the  
imposition of hands, which ye want.  
But in one thing to my iudgement  
you are greatly ouerseene, and that  
is this: why doe ye not fyll bothe  
sides of your Booke, in the one you  
sette forth at large without omit-  
ting anye poynte of their yll dooings,  
all the naughtie lyues of oure

Pastours and Byschoppes: but the other sydes of the leaues are emptie, you shoulde haue witten on them the holpe lyues of your Ministers succeeding one after an other this thousande and five hundred yeeres. When the Popes Bonifacius and Gregorius didde gouerne yll their Seates at Rome, whiche were the good and holy Ministers that dyd their duety at Geneua? When our Doctours dyd preache agaynst god in times paste, in what part or vnder what signe were your Ministers lodged, that dyd then preache the pure woorde of the Lorde: yf they dydde hyde them selues, they dydde not followe the pure woorde of the Lorde, the whiche you say is necessarie too knowe the true and faythfull beleeuers. For Christe doth say, Matthew. 10. That hee

D.iiii.

that



A notable discourse

that shall denye him before men, him  
will he denie before his father in hea-  
uen. And S Paul doth say: Rom. 10.  
That with the heart one doth belene  
to Justice, and with the mouth one  
must confesse to saluation. But to say  
the truth, your religion was not then  
founde out, and the Grandfathers &  
great Grandfathers of Calvin had  
neuer dreamt of the heresyes that  
now their reformed childe hath set so  
nexoly abroche. And therefore thinke  
it not straunge, if that those people  
that are not light headed, send you to  
preache in newe found landes, as one  
that hath here at home geuen mani-  
festly iudgement against himself, con-  
fessing, as we haue alleaged aboue,  
that the Church of God hath vsed  
the imposition of handes, yours hath  
not Done so: & therfore it doth folowe,  
that it is not of God, and that, that  
doth folow consequently, is, that it is  
of the deuill. For we knowe, that you  
alowe

alowe no Purgatorie, I meane, no  
meane betweene them both.

¶ The. 15. Chapter.

**Y**OU will saye to me, that this ar-  
gument ought to take place in an  
ordinarie Commission, but yours is  
extraordinarie, as that was of the  
Prophetes of the olde Testament,  
whom God did sende to correct the  
Scribes and Pharises: and that euē  
so God hath inspired you and others  
of your sect to the like effect, that is to  
saye, to correct the superstitious liues  
and doctrine of the Papistes Idola-  
ters: and by this, as farre, as I can  
see, ye are Commissaries of God in  
his behalfe: and ye may say wel with  
S. Paule (although ye haue not bene  
rauisht vnto the third heauen) that  
ye are not sent by man or of man, but Gal. i.  
by the authoritie of oure Saviour  
Christe. But what woulde you saye,  
if we shoulde speake against it, as a  
number



**A notable discourse**

**Ioh. 6.**

**Mat. 23.**

**Mat. 23.**

number doo, and that to reuenge this  
quarel, we should write against your  
Commission, we might well aide our  
selues with a Sillogisme of our sa-  
uiour Christe, if we woulde come to  
pleade the matter, which is this: He  
that is of God, doth obey the worde of  
God: but you doo not obey the worde  
of God, therefore ye are not of God,  
I knowe that you wil denye the Mi-  
nor, and therefore it doeth appertaine  
to vs to proue it. Christe doeth saye:  
Giue vnto Ccesar that, that appertey-  
neth to Ccesar: and to God that, that  
apperteyneth to God. That is to saye,  
to speake familiarlye, Geue Geneva  
vnto his Lorde, and the Bishopricke  
vnto his Bishop. Nowe, you doo not  
obeye this commaundement, and  
therefore, as one that doeth not ap-  
perteyne vnto God, you haue proui-  
ded your selfe a newe master. And  
because we woulde not haue some to  
thinke, that we that are not of the  
coun-

countrie doo beare false witnes against you, or, that we doo it without hauing anye interest vnto the matter: I am sure, that all the world doeth knowe, that ye haue set all Fraunce in as ill an estate, as ye haue done the Dukedome of Sauoye: In that that appertayneth to y<sup>e</sup> Church, is there any Bishoprick or dioces left, where ye haue not sought with all youre power to preache youre holpe doctrine? where haue ye forgotten, that, that Saint Paule doeth saye, whiche is: Howe shall they preache, if they are not sent? What righte haue you, to come to reape other mennes corne? Doo not you remember that, that Tertulian doeth write against youre elders that did persecute the Catholike Churche, against whom he sayeth in his booke de prescriptione hæreticorum: What are ye, and from whence doo ye come?

Rom. 10.

By



A notable discourse

By what right, O Marcian, dost thou cut downe my wood? why dost thou, O Apelles, remoue my landes? And a litle after he sayeth: The place is mine, I haue bene thus long time in possession, and before thee I haue good title and euidence, to mainteine my right, of those, to whom it did appertayne, which lefte it me by inheritaunce from the Apostles. etc. Our Church of Fraunce, which is one of the principall members of all the Catholike Church, might with good cause say vnto you the like. And I praye, what would you answere? you cannot deny, but that aboue a thousand yeres before ye were borne, that the fayth in which ye were baptized, and the which you haue falselye denied, was planted, I doe not saye, in this onelye kingdome of Fraunce, but ouer all Christendome. If you pretende anye right to the contrary, shewe the reason of your possession by the euidence  
of

of the annient doctours, and after  
come to demaund it, as I haue saide  
before: I meane, that you should yeld  
the ecclesiasticall gouernment, which  
you haue vsurped in manye places  
with to great libertie of conscience, &  
licence to doo euill, which is the very  
death of the soule, as Saint Augustine  
doth say. Epist. 166. And after that ye  
haue restored Fraunce to his olde  
estate, then there wilbe more appa-  
raunce of the matter, that ye are sent  
to preache the true worde of God,  
then there is now. But in this estate  
that ye are, although that God had  
geuen you commission (the which he  
nener thought he would haue called  
it backe, because of your noble actes.  
Theodosius and Arcades, whiche in  
old time were Emperours of Rome,  
(L. si quis in tantam. cod. vnde vi.) did  
establishe or make an Edict, that if the  
true owner or lord of a thing should  
use any force, or to seeke by the waye  
of



A notable discourse

of violence (without staying for the sentence of the Judge) to get possession of his owne from another man, yea, although the other had no right to it, he shoulde not onely lose the possession, but likewise the propertie: but if it were founde, that he that did enter by force, had no right to the Mannor, he should not onely be deprived of it, but moreover he shoulde be condemned to geue as much more of his owne vnto him, against whom he had vsed the force, as the thinge was valued at, that he sought to vsurpe. If one shoulde call you, my masters the newe reformed Gospellers, to such a reckening, ye might well packe by your pipes, and transport your fidelie into another countrey, for you shoulde haue no other remedie, but to runne awaye with the goodes, and preache pouertie.

¶ The

## ¶ The. 16. Chapter.

**F**or your defence you alleage no other reason but youre good zeale, and your ardent Apostolical affection, the which hath moued you to sowe this seede of sedition. You saye, that the fielde is great, and there are fewe good reapers, but if you marke that, that doth folowe afterwarde, and to take the counsaile of the wise: Christe Doeth not commaunde therefore, that euerye one shoulde take his sickle, and goe, and cut downe other mennes corne. But he sayeth: Praye the master of the worke, to the ende, that he sende more woorkemenne to his vine. He Doeth teache vs, that if we see anye estate out of order, we shoulde praye to God to redresse it: And in the meane time we ought to correct and amend our owne liues: for if euery man were for

Mat. 13.



A notable discourse

for him selfe, God would be for vs all.  
Yet, notwithstanding this, it is not  
reasonable, that vnder the colour of a  
good zeale, a seruant shoulde take in  
hand an acte of so great importance,  
without expresse commaundement  
of his master, as it is saide. But now  
that we are come to talke of your  
good zeale ( if it please you ) let vs  
knowe, if those ardent flames of cha-  
ritie haue so inflamed you, that you  
haue ouerthrowen the Chaires of the  
negligent Pastors and Bishops, and  
in their roomes ye haue collocated  
your ministers in euery place, where  
ye could beare any swaye, as it doeth  
appere in many townes and Cities  
in this Realme. I doo not doubt, but  
that you will doo the best that ye can  
to doo the like with the rest, I mean,  
as well Temporall as Spiritual. For  
euē as God (of whom ye speake so of-  
ten) doeth make no exception of per-  
sons, euen so you, that call your selues  
his

his Lieutenants wil make no difference betwene the euyl estates & the good. Every one doth knowe that the administration of iustice is very honourable before God, and that there be many in this vocation that would not for any thing do any wrong vnto the widowe & fatherlesse childe, and yet we see and knowe by experience, that ther are many others that without any conscience, doe take bypbes and offer wrong, both to the fatherles and to the widowe, the whiche crimes are no lesse in that estate, then the careles living of the Bishops and Pastors. So that I thinke by this, that he that hath geuen you charge and power to turne the Bishops out of their seates, & Curates out of their benefices, and the Monkes & Abbots out of their Abbeyes, because of their euil livings: would likewise extend your commission, to put downe Lordes, knights, Judges and Gentle-  
men



A notable discourse

men, because of the corrupt liues of many of them. And to make an ende of the reformation, your holy Ghoste, and those zealous flames of the spirite, woulde moue you to goe a litle higher: for there is nothing Done, but the spirite may amend it. Against the great trees, striue the great windes, and against great dignities great abuses. It is not vnknownen to all mē, that ther are good and godly Catho-like princes and kinges, whiche are surely to the people the great giftes of God: but like wise one cannot denye, but that there hath beene and are diuers ill princes that do gouerne their people carelesly and without Justice. And if by chaunce your Gospell shuld fal into some kingdom, wher y prince were not so sage nor so wise as you would haue him: in your conscience, what wold you do to him? I think, y that very zeal (if you could) that hath moued you, vnder y couloz of a reformed Gof-

Gospell, to trouble so muche our state,  
 woulde likewise commaunde you, to  
 dispossesse those kinges that do abuse  
 their owne kingdoms, euen as wel as  
 to Deprive those Bishoppes that  
 doo abuse their bishopricks. But, O  
 Lorde, what a Gospell is this, if it be  
 permitted, & the people shall call their  
 princes to accompt, or, that they may  
 correct their superiours vnder & color  
 of a reformed gospel, what seditions,  
 troubles & warres shal we see ouer al  
 Christendome? we shal see fulfilled, to  
 our great harme, & propheticie of Esay,  
 who saith: The people shall seeke to  
 rayse one against another, and euery  
 one against his neibour, the yong man  
 shal disdain the old, and the ignoble the  
 noble. etc. But what coulde soeuer ye  
 cloke your new gospel w<sup>th</sup>, ye run far  
 wide fro him that doth commaund vs  
 to obeye all creatures for the loue of  
 God. He doeth not regarde, whe-  
 ther they doo acquite their charge

Cap. 3.

Rom. 13



A notable discourse

Rom. 13.

or no, for the obedience of the inferiours is not limited by the duty of the superiours. All power doth come of God, sayth the Apostle, and he that resisteth that power, doth resist the ordinance of God, and they that doo withsay it, acquire for them selues damnation for ever. He doth make no distinction of persons, whether it be a Magistrate Ecclesiastical or temporal, whether it be a king or a Pope, a Bishop or a Lorde, he doth talke generally of al powers that are established by God, to make vs live in peace & tranquillitie. God had not chosen of his good will Caesar the Emperour of Rome to be king of Ierusalem, as he did choose Saul, David, Salomon and the rest, for of his owne ambition and insatiabable cupiditie, he had vsurped the kingdome apperteyning to the house of David: yet our Saviour did commaund that they should pay him tribute. Math. 22. The whiche com

commaundement he him selfe did fulfill to teache others obedience. God did like wise permit that the wicked king Nabuchodonozor should destroy the kingdome of Hierusalem, to punish the wickednes of those that dwelt in it. And although he had invaded the kingdome of Iuda, to the which he had no title nor right, yet doth god protest that he gaue it him, and he wylleth and doth commaund that they should obey him, even as if he were the best prince of the world. Beholde (sayth God by the Prophet Ieremie, Cap. 27.) you shal tel your Lordes that I make the earth, the men, and the beastes that walke on the face of the earth, through my great strength and mightie arme, and I haue geuen it to whom it pleaseth me: And so now I haue geuen al these Lands and countreys to Nabuchodonozor my seruant king of Babylon. Besides this, I haue geuen him the beastes and the feelds to



28 A notable discourse

serue him, his sonne, and his sons son,  
vntill the time of his earth come: also  
of him many people and great kinges  
shal com, and shal ordein, that the king-  
dome, or the people that shall not serue  
Nabuchodonozor kinge of Babilon,  
I will visite that people (saith the lord)  
with the sword, pestilence, and hunger,  
vntill that I consume them in his han-  
des. etc. But if you my masters the  
newe reformers of the Gospell had  
ben in those daies, what would haue  
bidled your burning zeale? Could  
ye not with a litle better cause re-  
port of Nabuchodonozor that, that ye  
report of the Pope: for who is that  
Nabuchodonozor, that wee shoulde  
submit our selues vnto him? He is not  
a king, he is not a Tiraunt, he is not  
an Emperoure, but a Robber, a Cut-  
throate, more cruell then any kinde of  
wilde beaste. Is it not by him, that  
the Prophetes haue represented the  
spoiler of nations: for God, when he  
would

woulde cause Esaye to talke of the fall of Lucifer, he doeth discrye it vnder the person of Nabuchodonozor: then howe will you haue vs to submitte our selues to be subiect vnto him, whom God doeth liken, not onelye to a Deuill, but to the Captayne of all the Deuilles of hell? Manye causes doo perswade vs, not to obey him. Firste, his wicked and abhominable life. Secondlye, our religion, for we beleue in God, that created heauen and earth: but as for him, he is more then a worshipper of Idoles, for he is one that called himselfe a God. Thirde, he is not of the line of David, by whom God hadde promised to establishe his kingedome, for he was a stranger, and suche a one as got into the kingdome by force, making himselfe a king, not by righteous election, but by violent compulsion, so that,



A notable discourse

Cap. 34.

Math. 11.

considering all these things ye might well, according to your zeale, haue found fault with his raigne, but god would haue stopped your mouthes, saying as I haue written aboue, I haue created al things, and I giue them to whom it pleaseth me. ¶ As he saith in Iob, It is I that cause Hypocrites to reigne, to punish the sinnes of the people. ¶ As he sayth in the. 4. of Daniel, I haue the preheminance ouer the kingdomes of men, and I geue the to whom it pleaseth me. And he that speaketh agaynst him that is put in authoritie, although he be as euyl as Nabuchodonozor, he shal perishe thorough the sword, famine, or pestilence, or that that is worse, through eternall death. These are the very wordes that god spake by the Prophet, and therefore sayth Christ, Come vnto me, and learne in my schole, for I am humble and mylde of hart, I haue obeyed Pylate, and Annas, and Cayphas,

phas, I haue suffered the sentence of death, and haue bene nayled betweene two theeuës, and I toke it patiently for your sakes. Learne of me to be my disciples in the schoole of humilitie, and you shal find rest in your spirites. The which true rest in deede is for euery man to examine diligently his owne conscience, and to commit to God the consciences of his Superiours.

¶ The. 17. Chapter.

Any man may easilye perceauē by this discourse, that you haue no great reason, in saying that that you say, & much lesse to doo that that you preache, I meane, to beginne the reformation of the Church by the way of force, the which is a thing contrarie to all lawes diuine and humane, Cod. vt  
 which defende that one shoulde be *nemo in*  
 Judge in his owne cause: and you *sua causa*  
 will not onely be a Judge, but a par- *iud.*  
 tie, resembling in this hun that gaue  
 the



A notable discourse

Ioh. 15.

the blowe to Christe, vnto whom  
the aunswere was made, If wee  
haue done yll, proue it before the  
Iudge, seeing that you are our accu-  
sers. If you saye, that God hath ge-  
uen you power, to knowe, to iudge,  
and to exempt, that is to saye, to driue  
vs out of our possesion, and to cause  
the people to forsake that religion,  
which they haue mainteyned these  
1500, yeres and vppwardes, shew vs  
your commissiō w<sup>th</sup> as sure a warrant,  
as so great a matter doth require, see-  
ing that you saye, that ye are sent ex-  
traordinarily, as Moyses was to re-  
deeme the children of Israel out of the  
captiuitie of Egypt, that is to sai, accor-  
ding vnto your interpretation, & chil-  
dren of God, and the true faithfull out  
of the false religion of the Papists, of  
which the Pope Antichriste, & worse  
then Pharaο, is the head and master.  
Thus ye vse to expound and morali-  
ze the figures of the olde Testa-  
ment,

ment, in fauoure of the Catholike  
Churche: yet is it so, that when God  
spake vnto you about so zealous a  
thing as this, ye forgot one thing that  
doeth hinder greatlpe youre Com-  
missiō. You should haue shewed god,  
þ the Commissiō which he gaue you,  
was like to breede no lesse mischief a-  
mongst the Papistes, then Moyse did  
among þ Egyptians. For I am sure (if  
any to try you, wold take your othe)  
that you woulde sweare, that the  
Pope is as yll as Pharaο, and we as  
harde hearted as the Egyptians.  
Therefore, why did ye not Demaund  
of him a Rodde to conuert into a  
Serpent, and to passe drye foote ouer  
the redde Sea: whye did ye not re-  
quire at his hande, that it mighte  
please him to authorize his worde  
preached by youre ministers with  
Signes, miracles and tokens, as he  
did, when he sente youre felowes  
the Apostles, seeinge that you  
are



22  
A notable discourse

are Prophetes, howe cometh it to  
passe, that you haue not foreseene,  
that we would not beleue you: for  
who is he (although he were a deuill)  
that could not say as muche. But we  
haue one disauowe which God hath  
geuen to manye, which doo report  
that they doo come from him, whiche  
doth greatly ouerthrowe the autho-  
ritie of your commission. He doth say  
in the. 14. of Hieremie, The Prophets  
preache falsely in my name, I haue not  
sent them, I haue not commaunded  
them, nor I haue not spoken vnto the:  
but they prophecie vnto you false visi-  
ons and naughtie diuinations, to de-  
ceauie your heartes. And likewise in  
the. 27. Chapiter, I haue not sent them  
(saith the Lord God) and they prophe-  
cie in my name falselye, to thintent I  
should forsake you, and that aswell  
you as your prophetes should perishe.  
Item in the. 29. Let not your Pro-  
phetes seduce you, that are amongst  
you,

you, nor your Southsayers, and doo not marke the dreames that ye dreame, for they doo prophecie falselye vnto you in my name, seing that I haue not sent them, saith the Lorde. etc. So that, although it wer true, that God hath sent you (as it is false) we might with a iust cause pretend an excuse of ignorance, and to saye with great assurance that, that Abymilech sayde vnto God, where he threatned that he woulde kill him, because he kepte Abrahams wife. O Lorde God (sayde he) would you kill a poore simple nation? Shall it be sayde, that we beleue all those that sayne to come in youre name: haue not you commaunded vs by the Apostle, That we shoulde not beleue every spirite: and that the Angel of darknes doth transfourme himselfe into an Angell of light? Haue not you commaunded to be written, that we should beware which way we take, & that suche a waye doth seeme good, the

Gen. 20.

1. Ioh. 4.



A notable discourse

the whiche notwithstanding doeth  
leade vnto damnation and perdition.  
If any, saying, that he is our princes  
seruant, should come to demaunde a  
summe of mony in his masters name  
and that he had neither his hand nor  
his seale to warrant his demaunde,  
would not we sende him awaye like  
a false merchant, fering that he wold  
deceave vs: then with greater reason  
ought we to feare the committing of  
our faith, and the hope of our saluati-  
on into their hands, whom we know  
not, nor that cannot shewe any mira-  
cles, to confirme their preaching, as p  
Apostles did. Qui confirmabant ser-  
monem, sequentibus signis. That is,  
which did confyrme their preaching  
with signes or miracles folowing:  
why do not they sai, as he said, whose  
successors they professe to be, the signs  
of my commission & Apostleship haue  
bene accomplished among you with  
signes and miracles. 2. Cor. 12.

Mat. 23.

The

The.18. Chapter.

**Y**ou do aunswere vs, as y<sup>e</sup> Jewes  
 were answered by Christe, when  
 they did demaund him to shew some  
 Miracles: The generation adulterous **Mat. 12.**  
 and peruerse doeth demaunde signes,  
 but no signe shalbe geuen them. etc.  
 But this comparison can not be ap-  
 plyed vnto vs, for we are not so hard  
 of beliefe as the Jewes, nor you such  
 faithful messengers of God, as Christ  
 was, of whom the Jewes did de-  
 maunde some signes of obstinate ha-  
 tred, after thei had sene so many lame  
 healed, so many blinde receiue their  
 sight, so many deafe heare, & so many  
 dispossessed that had spirites: but as for  
 you, we haue sene your comission not  
 to haue extended so far, as to restore a  
 flie to life againe, or to heale a lame  
 goose, although that greater matters  
 are required to confirme so straunge  
 and so new a reformed Gospel. These  
 wordes



A notable discourse

wordes doo make you mad, crying  
out and preaching in euery place, that  
your Church ought not to be called  
newe, but rather, that it is olde and  
Apostolicall, and that your doctrine  
is the verye same that S. Peter and S.  
Paule did preache. And to drawe the  
simple people to beleue that, that you  
saye, you doo declare your faith, say-  
ing that you doo beleue, & doo preach,  
that there is one God in Trinitie of  
persons, and the second, which is our  
Saviour became manne from the  
wombe of the virgin, and that he  
suffered and did rise againe, and to be  
brieue, you shewe, that you haue profi-  
ted in your religion, for you haue bene  
but fortie yeeres (which is the time  
since it began) in learning the great  
Creede, & the Pater noster, the whiche  
you coulde not learne in a thousande  
and fyue hundred of ours. But in all  
this you say nothing to the purpose:  
for we doo not demaunde of you,  
where

Whether you can well your Catechisme, the which you hauing learned of vs, you teache to others. And as Sampson saide: Iud. 15. If you had not labored with my Cowe, ye would neuer haue hit my Riddle. That is to say, That if that our Churche had not nursed or taught you, which are her rebellious children, you would haue knownen nothing: for it is of our Churche, that you haue learned the principles of your faith. She is the Cowe that hath nourished Caluin in a Chanourie of Noyon, & Theodore de Bexa in the Priorie of Louinnam harde by Paris: and consequentely all the other ministers, which haue learned all that they knowe, at the Conuent of S. Fraunces, S. Dominick, S. Augustine, and of S. Bennet, where ye were nourished spirituallye, as touching your Doctrine: and temporally, as touching the mainteyning of your Studie, at the charge of that Church.

J. I. against



A notable discourse

against the which ye doo nowe so  
strive, as the Camels, whiche some-  
time rewarde their masters for their  
good keeping with yerking & biting:  
so that coulde it howe you list, ye can-  
not denye, but that ye set forth newe  
denises. For although it is so, that your  
heresyes (which to please the eares of  
the vblearned, ye call the resourmed  
Gospel and pure worde of God) haue  
bene in times past, yet they were bu-  
ried in the very depth of hell, and you  
haue raised them againe, cloked with  
newe colours. But although it were  
so, that your doctrine were not newe,  
but very olde, yet ought not you to be  
more priuiledged then Moyses and the  
Prophetes, whose simple and playne  
wordes the world would not beleue;  
although they preached no new doc-  
trine, no more then you say that you  
doo. Moyses did shewe manye mira-  
cles in Egypt, and why? was the prin-  
cipall cause to deliuer the children of  
Israell out of y<sup>e</sup> captiuitie of Pharaos?

Do surely: for to what purpose  
 pray you, should God shewe such great  
 power and might against a simple  
 woyme of earth? Is it like to be true,  
 that he shoulde moue the whole hea-  
 uens with suche great darkenes, to  
 send so many notable plagues, to bring  
 him to yeld, which had confessed his  
 wickednes, for the torment that he  
 suffered with the flies, the frogges, &  
 Grasshoppers? Surely no, he himselfe  
 doth shew the cause, it is to the ende,  
 that my name be knowen ouer all the  
 earth; that is to say, that men shoulde  
 know, that he is God. If we come to  
 the Apostles, we shall fynde like wise,  
 that their doctrine was not new: for  
 when they began to preache vnto the  
 Gentiles & Idolaters, they did not at  
 first preach Iesus Christ, but they did  
 seeke to blot out of þe mindes of þe sim-  
 ple people, þe foolish opinion that they  
 had in þe multitude of gods, & to teach  
 the, that there was but one god, who

Exod. 15.

J. ii.

had



Aa. 14.

Gen. 20.

had created the heauen & earth, who  
 sendeth rayne in time of neede, and  
 all thinges els that are required for  
 the sustenance of m. This is y<sup>e</sup> doctrine  
 that S. Paule did preach, as we reade  
 in the Actes. This doctrine was not  
 newe amonge men, although it were  
 so, that they were Paynims: for not  
 onely in Moyse's lawe, nor in the law  
 of Grace, but euen by the lawe of Na-  
 ture God hath bene knownen, euen of  
 those which were not of the familie of  
 Abraham, Isaac and Iacob, vnto who  
 the promise of the Incarnation of  
 Chryste was made. Of this doth A-  
 bimilech the king of Gerar bear wit-  
 nes, who did excuse himselfe before  
 god, for the wife of Abraham: he could  
 neuer haue knownen, howe to talke  
 thus with God, if he had not knowen  
 him. Besydes this, he made Abraham  
 to sweare by the invocation of the  
 saide God, that neither he, nor his  
 hiues shoulde suffer any damage by  
 his

his posteritie. Bathuell did likewise Gen. 24.  
 knowe God, when he confessed, that  
 he was the author of the marriage  
 of his daughter with Abrahams son  
 given to Abimelech the king of the Pal-  
 estines, and Phicol & Ochofath sayde  
 vnto Isaac: we heare that God is w  
 thee, and therefore we are come to  
 make alliance together. Adonibezeth,  
 although he were a Gentile, did not Iud. 2.  
 he confesse one God. When he sayde,  
 that he had geue him y<sup>e</sup> selfe same pu-  
 nishment that he had geue y<sup>e</sup> 70. kin-  
 ges: Iob & al his friends, although they  
 were Gentiles, haue auouched one  
 God to be the Creator of heauen and  
 earth, even as well as the Israelites,  
 as it doeth appere by the discourse of  
 the saide Iob. If we reade the histo-  
 ries of the Paynims, we shal find, that  
 they bear witnes of one God among  
 themselves. Diogenes Laertius in the  
 lines of the Philosophers, doth write,  
 that the Emperoure Adrian did de-  
 claire



A notable discourse

maund of a philosopher called Secundus, what God was. He answered: God is an immortall spirite, incomprehensible, conteyning all the worlde, a light, and a soueraine goodnes. True it is, that this Secundus was bolder to speake of God, then another philosopher called Simenides, of whom Tullie doth write in his fyrst booke De natura deorum, vnto whom, when the tyrant Hiero did demaund of him, what God was, and that he had geue him diuers dayes of respite to answer him, at y last he saide, that he did acknowledge in him an infinite of all thinges. Cicero himself in the fyrst question of his Tusculanes, doth gouerne a gene the being to all thinges. And in diuers places of that worke he doth wel expresse, y he knew well, that there was one God, & that y gods that the Gentiles did worship, wer but mortall me, And in the saide booke he saith, that we know God by his workes, in the  
which

which he doth not much differ fro Dauid, saying: That the heuens declare the glory of God, and the firmament doth anounce his works. And in y. 40. chapter of Esay, whē god did talke with y Gentiles, he did cal his works to bere witnes of his greatnes. Lift vp your eyes (saith he) and beholde who hath made this. And y Sage doth say, y men through their vaniti haue not knowē God by his works. And S. Paul doth absolutely cōdemne thē, saying, y thei can plocure no excuse of ignorance, for the inuisible things (such as is the Diuinitie of God) may be knowē by the visiblie thinges. And therfore they are vnerusable, hauing hidden the truth of God to vniustice: for after that they haue knowen him, they haue not geuen him that thanks and honour, that they should haue done, but they haue beene deceaued through their owne subtiltie, & making a profession of knowledge, they haue beene

Psal. 18.

Sap. 13.

Rom. 1.



founde foolishhe and ignorant. S. Augustine. 8. lib. de Ciu. dei. ca. 24. doeth  
reckē Mercurius, called Hermes Tri-  
megistus, among these, forasmuche as  
he did continue in his owne erreure,  
although he knewe by that (that one  
may see in his owne writings) that  
his auncetours did erre greatly in  
making and worshipping of so many  
Gods.

The 20. Chapter.

**L**Aetantius Firmianus in his booke  
of his diuine Institutions. Cap. 5.  
writing against the Gentiles, doeth  
proue, that there is but one God, and  
he doeth alleage as witnesses all the  
olde learned Philosophers, suche as  
Thales, Milesius, Pithagoras, Anaxa-  
goras, Cleanthus, Anaximeus, Crysi-  
pus, Heno, Plato, Aristotel, Seneca, &  
others. Octavius likewise, a christian  
Orator, disputing against Cæcilius,  
as then a Gentile, doeth alleage like-  
wise,

wise, to confounde these olde Philosophers, and he doeth adde more, Xenophon, Spenfippus, Demaritus, Strato, Theophrastus and many more. S. Paule likewise, preaching to the Athenians, doth protest, that he doth teach them no newe thing, but rather him whom they did worship, and did not knowe. By the which it is plainely to be seene, that the Apostles did not announce vnto the people any newe lawe, for it was verye olde, and notwithstanding, they did confirme it with miracles. And if you saye, that although those learned Philosophers had a knowledge of God, as it doeth appere by their workes: yet there is founde in them no mention of Iesus Christe, and therfore, that it was necessary to approue that doctrine with signes and miracles. But contrarywise, that you in your newe reformed Gospel, doo preache the olde Apostolicall lawe, I doo aunswere you

Aa. 12.



A notable discourse

to this, that the .9. Sybilles did speake  
of his comming and byrth, euen as  
playnly as any of the Prophetes: and  
amongst other Sybilla Erithrea did as  
fully prophesie of the comming of our  
Saviour to iudge the quicke and the  
dead, as any other prophet, as S.  
Augustine doth testifie. Li. I. de ciui.  
dei. cap. 23. Likewise of his death and  
passion, and of the myracles he should  
doo before his death. The Oracles of  
the false goddes haue likewise decla-  
red vnto the Gentiles the comming  
of Chryste, as Lactantius Firmianus  
doth write, lib. 4. cap. 15. in his booke  
of the deuine institutions. Nicepho-  
rus in like maner dothe write howe  
Augustus Caesar sacrificing to the  
God Apollo, Pythius in his temple  
coude get no other but a very bryefe  
answere, then Caesar dyd demaund  
why he coude not make him then  
as fullye answer as he did at o-  
ther tymes, Apollo was constrain-  
ned

si. 3A

Lib. i.  
ca. 15.

ned to save the trueth, the whyche  
was, that a young Hebrewe childe  
borne of late did commaunded him  
to retire him selfe into his hell, vnto  
whom he was forced to yeelde obe-  
diently, forasmuche as he was god,  
and gouernour of the other goddes,  
and therefore that he did counsel the  
sayde Cesar quietly to respye him-  
selfe, and to make no more adoe: the  
verses are these,

Me puer Hebraeus diuos deos ipse gu-  
bernans

Cedere sede iubet, tristemq; redire su-  
borcum,

Aris ergo dehinc tacitus abscedito  
nostris.

¶ The. 21. Chapter.

Thus you see that Iesus christ was  
announced among the gentiles be-  
fore the coming of the Apostles, who  
notwithstanding this dyd not let  
to



A notable discourse

to set forth the doctrine that they were sent to preache, with many notable miracles, although they did not teach but that doctrine that was verie ancient: And although that their doctrine was newe and unknowne to the Gentiles, yet you cannot alleage, that it was so vnto the Jewes: for they being studied & learned in Moyses lawe, they hearde nothing of the Apostles, but had bene prophesied by the Prophetes. Doeth not S. Paule say at the beginning of his Epistle to the Romanes, that he was seperated to preache the Gospel, the which God promised by the holye Scriptures. S. Peter talking with the Jewes, doeth geue them plainely to vnderstande, that his was no newe doctrine, because y<sup>e</sup> he did preach Iesus Christe, of whom Moyses had prophesied longe before, saying thus. God shall rayse a Prophete among your brethren, you shall obey him as you doo me, and he that

•Aa. 3.1

Deut. 16.

that doth refuse it, shalbe put to death.  
S. Peter saith afterwarde: All the proph-  
phetes that haue beene from Samuell  
vnto this tyme, doo announce vnto  
you these dayes, that is to saye, the  
doctrinne that we doo preache. That  
that the Apostles did preach vnto the  
Jewes, that is to wit, the remissio of  
their sinnes, by the death and passion  
of Christo, it was no newe thing: for  
as S. Peter sayde vnto Cornelius, All **AA. 19**  
the Prophetes haue witnessed, that  
these that beleue in him, shall obteyne  
remission of their sins: for it had bene  
so prophesied by Esay. cap. 55. vnto y  
people, aboue 800. yeres, saying that  
he had layed vpon his sonne all oure  
iniquities, as it doeth appere in his  
booke, in the which he doth shew him-  
selfe more an Euangelist then a Pro-  
phete: for there he doth write the tor-  
ments of our Saviour, euen as if he  
had bene present at his passio. Dauid  
likewise doth talk of y like, where he  
doth



A notable discourse

Doeth mention, the extreme affliction of our Redeemer, and of the gal, the Illope, and the Vinager. Daniel did not onelye discrye the death of our Saviour, but therewithall, the verye time that he shoulde come. And to be bryefe, all the Prophetes have announced vnto the Jewes that, that the Apostles did preache vnto them. Nowe, if we desire to knowe why this olde doctrine preached, as well to the gentiles as to the Jewes by the Apostles, was confirmed with many miracles, which they did in the name of God, who sent them, the cause is this: the deuill had so obscured and hidden the truth ouer all nations, that superstitious Idolatrye had taken place in steede of the true seruice of God, so y<sup>e</sup> y<sup>e</sup> poore Paimins did not put their trust in one God, but in a multitude of goddes. And in like maner, the true religion geuen by god to y<sup>e</sup> Israelites, had ben troubled,  
AND

and almoste cleane abolished by the traditions of the Scribes and Pharisees, in the which they did truste, for the iustification and remission of theyr synnes. The like doo you re-  
 porte of vs, and of your great curtesie yee are content to matche vs with the superstitious Jewes, and Idolatrous Paynims, plating your selues in the degree of the pure Gospellers, and the true children of God, taking vppon you the Succession of the Apostles, and calling youre Congregation, the true Catholike and Apostolicall Church. This soundes notable well, but seeing that youre cause is absolute to re-  
 fourme the Church, as they didde, preaching the auncient doctrine of God, as they did, and dealing with superstitious Idolaters, that cleaue more to the traditions of menne, then vnto the pure worde of god, as  
 the



the Jewes. Seeing the, that our case  
is reported unto the similitude of the  
Jewes, and yours to the Apostles &  
Prophetes; howe comes it to passe,  
that you doo not as they did, seeing  
that you are sent from one master:  
why doo ye not make your commis-  
sion appere by signes and miracles,  
seeing that God hath ever done the  
like heretofore, when he hath sent the  
like Commission to yours: This, and many

The. 22. Chapter.

**Y**ou doo censure vs by the name of  
the living God, to receave youre  
Gospell and pure word of God, or els  
you doo threaten vs, that you will  
shake off the dust of your feet in testi-  
monie against vs, because that wee  
will not beleue your wordes. But in  
this matter ye doo alleage a wronge  
text: for we were very simple, if we  
shoulde forsake or remoue the founda-  
tion of our Church, vppon suche an

occasion as I will shewe by this discourse that doeth folowe, I am sure that you are not ignorant, howe that Luther, after he began to preache, his Gospell was not founde barren: for immediatly after his beginning, he did ingender another Gospeller, that is to wyt, Andrew Coralstadius, and from thence was produced another, called Zuinglius, & of Zuinglius, Oecolampadius. Then, Thomas Munce-  
rus, considering, that he had no lesse the gifte of the spirite then the rest, he began to forge a newe Gospell of the Anabaptists, with y<sup>e</sup> which he thought to gratifye the Towne of Milhouse, who had receaued alreadye the Gospell of Luther. But the Senate of that Towne, being weryed alreadye with to many straunge Gospels, they aduertised Luther your fyrste Apostle of it. And he wrote to them againe, that Thomas Muncerus ought not to be receaued, if he could not proue his  
G.i. voca-



Li. 8. fo. 4.

location by some miracle. And if you  
demaunde where I haue founde  
this, I saye to you, not in the woorkes  
of some lying Papist, but in the  
Commentaries of youre deere His-  
toriographer master Sleydon, who  
hath so good a grace in his writing,  
and is so moued with the trueth of  
his spirite, that he doth omit nothing  
in his Historie, but that, that doeth go  
agaynst himsele, and the professours  
of his religion. I doo wishe those  
that doo vnderstande the Latine, to  
reade this answer of Luther in the  
Commentaries them selues, and for  
the rest, I will set it forth, translated,  
not by me, but by a minister of youre  
owne sect, called Robert Preuost, who  
dwelleth in a segnoie of Berne. Ac-  
cording to his translation, the wordes  
are these. Luther was of opinion, that  
the Senate of Milhouse should do very  
well and wisely, to demaunde of Mun-  
cer, who had geuen him commission  
to teache, and who had called him vnto

it. If he say, that it is God, let them demaunde of him, to shewe some signe or miracle to proue his vocation: and yf he could not do it, that they should banishe him: for it is common to God, to declare his will by some miracle, at any time when he will haue the common custome and order chaunged.

These are the wordes of Luther. We ought to peeelde that that is right to euery body, and not depriue any man of the praise that he doth deserue. And so I say, all the Catholike Church is bound to geue prayse and thanks to Luther, for y<sup>e</sup> memorable good & wise counsel that he hath geue, for he hath taught vs, how we shal expel & overthrow, not only y<sup>e</sup> heresies that he did preache vnto vs, but likewise yours, & those of all the rest. For if it be so, that euery time that god will chaunge the ordinarie custome (suche as ours) to an extraordinarie (suche as yours) there ought miracles to be shewed by  
G.ii. those



07 A notable discourse

those that come extraordinarily. By this good & godly aduise, we knowe, that Martin Luther, nor none of you all, which doo come extraordinarily, as he did, do come from God, but rather from the prince of darknes. Calvin doth confirme this opinion of Luther, as touching the vocation of the ministerie: for vpon the thirde Chapter of S. Luke, in his harmonie, he doeth say thus, None ought to attribute vnto himselfe by authoritie any office, forasmuch as it is great temeritie: such persons did nothing of them selues, except it were, being called to it by God. Of this we gather, we ought to enterprise nothing of our selues: for if that the great Prophets haue attended to be called of God, what are those, that in these dayes take it vpon them of them selues, we ought to answer, that they are presumptuous fellows. &c. like vnto Calvin and his fellows.

¶ The

## ¶ The. 23. Chapter.

**A**lthough that by the testimonie of your owne Doctoures ye are condemned, yet you doo still mainteyne your yll cause, saying, that ye ought to be receaued to preache the Gospell extraordinarily, that is to saye, without the commission of the Pastors & Bishops, being those that are sent vs by the permission and ordinaunce of God. And you say, to mainteine your Commission extraordinarie, that you haue þ holpe Scriptures, which you doo alleage, the which alone ought in this behalfe to be of more credite, then all the miracles that euer the Apostles did. For it maye so chaunce, þ by subtile deuises and impostures of the Deuill, miracles maye be falsely counterfeitd, but not the Scripture which is the touchstone of the truth, as it shalbe seene by experience, when the childe of perdition, other wise cal-



12 A notable discourse

led Antichriste shall come. For he, to  
confirme his saying, shall shewe such  
great Signes and Miracles, that  
the verpe electe shoulde be seduced, if  
it were possible. Nowe to aunswere  
vnto this, which is a notable waye  
to deceaue the simple and vnlearned,  
I say, that if the alleaging of Scrip-  
tures shoulde maynteyne you, and  
fauoure your cause so muche as you  
doo saye, our syde were driven to  
harde shiftes: for then we might bee  
blamed before the seate of God, not  
onely for not receyuing your Gospell,  
but likewise, for refusinge the Gos-  
pell of diuers heretikes that haue  
beene manye hundred yeeres before  
you were borne: which did all alleage  
the Scriptures, as it doeth appere  
by the thre passages wrytten vnto  
the Hebrewes aboue mentioned. By  
the whiche the Nouatians did pre-  
tende, to verifype, that the mercye of  
God

Cap. 6.  
10, & 12.

God was denyed unto him, that did  
 offende after his Baptisme, ioyned  
 with that that is written in the fyrst  
 booke of the Kinges. If man (sayde  
 the good Helye) doeth sinne agaynst  
 man, he maye agree with him agayne:  
 but yf he come to offende God, who  
 shall he be that shall praye for his sinne?  
 Did not the Arrians alleage Scrip-  
 tures, to maynteyne, that Christe  
 was not God and manne? Bes sure-  
 ly, as manye places or more then  
 the Catholikes. Saint Augustine doth  
 write in his booke De haeresibus, ad  
 Quoduultdeum, That there was  
 in his tyme a certayne secte of he-  
 retikes that taughte, that for a man  
 to be saued, he ought to be gelded.  
 And they did alleage the nyntetenth  
 Chapiter of Saint Mathewe, where  
 CHRISTE doeth prayse the  
 Eunnuches, whiche haue gelded  
 them selues for the Kinges.  
 G.iii. done

And here  
 the of the  
 P. iii.



52 A notable discourse

Domie of heauen. And if a man were disposed to forge another heresye like this, he might soone finde scripture to mainteyne it, being yll interpreted: for he doth commaund, that we shoulde pull out our eyes, and to cut off our handes and feete euerye time, that through them we are scandalized: for (saith he) it were better for one to enter blinde or lame into the kingdome of heauen, then to be condemned, hauing all our members: so that, taking these words as they are plainly written, we ought to cut the members from our body. Besydes this, he that would forge an heresie som what more pleasaunt and easye, one might soone doo it: the which is, that for to go to Paradise, we haue no neede of hose, shoes or money, because that our Saviour did so commaund it to his Apostles. One may likewise proue by the Gospell, that we haue no neede of Magistrates nor other Superiours, for

An heresie of the Puritans,

forasmuch as our Saviour hath said,  
 that one is your Lorde and master,  
 namely Christe. Moreover, a manne  
 maye proue by Scripture, that one  
 ought to retayne nothing vnto him  
 selfe, if any other demaunde it, foras-  
 muche as it is wrytten, If one de-  
 maunde of you your coate, you ought  
 not onely to geue it, but your dublet  
 also: and if that one geue vs a box on  
 the eare, it is not inough to take it pa-  
 tiently, but we must turne the other  
 cheeke also. Iouinian a great heretike,  
 did teache, that a Christian after his  
 baptisme doth no more offende God,  
 yea, that he coulde not, although he  
 would. Who would not hate suche a  
 blasphemous error as this? yet if the  
 alleaging of the Scriptures ought  
 to suffice, he maye be preferred before  
 master Calvin as more auncient: for  
 he doth alleage S. Iohn in his fyrst E-  
 pistle, who saith: We knowe, that he  
 that is borne of God, doeth not sin, for  
 the

Cap. 5.



A notable discourse

Cap. 3.

Math. ca.  
10. & 16.

the generation of God doeth preserve him, and the yll spirite shall not touche him. And in the same Epistle he sayeth: Every man that is borne of God, that is to saye, baptised, he doeth not sinne, for the seede of God doth dwell in him, and he cannot sinne, for he is borne of god. S. Augustine doth write in his. 89. Epist. ad Hilarium, that the Pelagians and Maniches, amonge other heresyes that they did mainteyne, they sayde, that it was impossible for riche men to enter into Paradise, untill they had solde all their goodes, and geuen them to the poore, and that all things ought to be common. The which doctrine is easily to be mainteyned by the Scripture yll vnderstoode: for our Saviour doth saye, that for to be his Disciples, we must forsake and renounce all that we haue, in testimonie of the which the fyrste Christians at Jerusalem did sell all their possessions, and presented

sent the money of them to the Apostles to geue to the poore. And that that is worse, the Adamites did mainteyne a greater error then this, and more brutishe, the which is, that all mens wiues should be common, and they did call this the true Gospel, and the pure worde of God, alleaging for it the fyrst & eighth of Genesis, where God doth saye: Increase and multiply, and replenishe the earth. If you doo saye, that this is a foolish opinion, I confesse it to be so: but that very Church which hath condemned this heresye of theirs, doeth likewise condemne yours. When the deuill determined to fight with Christe, he thought he could in no wise ayde himselfe so well, as with the holy Scripture, perswading him, that the best way for him to shewe himselfe to be the sonne of God was to breake his necke, castinge himselfe downe from the Pinnacle of the Temple.



A notable discourse

Temple. And he did alleage this text  
Psal. 90. saying, as it is witten: That the An-  
gels of God shoulde so preserve him,  
that he shoulde not hurt his foote a-  
gainst the stones, folowing that Da-  
uid saide. And if I should go about to  
wryte al the places of Scripture that  
the heretikes haue alleaged, to main-  
teyne their horrible errours, I thinke  
surely, I might make a bigger booke  
then the Bible.

¶ The. 24. Chapter.

Yf that the sonne doo hate the fa-  
ther, or the father the son: or if the  
wife doo hate the husband, or the hus-  
band the wife, they may take þ word  
of God, yll vnderstoode, to defende  
their cause: for he doth comaunde vs,  
that we shall hate those that are nee-  
rest vnto vs, as vnder the payne of  
not entring into Paradise, if we doo  
contrarpe. But this ought to be vn-  
derstoode, that we ought not to pre-  
ferre

fetter the loue of any creature, howe  
neere soeuer they be to vs, before the  
loue of God. In like maner, he that  
will saye, that we shoulde not eate of  
y<sup>e</sup> blud of those beasts that are smother-  
ed, he may soone alleage the Scrip-  
ture for it, which doeth saye, That at  
the Councell that the Apostles helde  
at Ierusalem, being present the holye  
Ghosse, this ordinance was made, as  
we reade in the. 15. Chapter of the  
Actes. And if that one should take in  
hande to bring all the places of scrip-  
ture, that the heretikes haue alleaged  
to mainteyne their opinions, I dare  
boldly saye, that he shall fynde it an  
endlesse piece of worke. For amonge  
so great a number of false prophetes,  
there hath bene very fewe, or almoste  
none, but they haue sought to main-  
teyne their opinions by Scripture,  
drawing the places, as it were by vi-  
olence, to a depraued and a corrupte  
sense, being this the maner of inter-  
pre-



A notable discourse

preting of the Scriptures, called at this day the pure worde of God, by those that haue professed to be as long as they liue, enemies to the trueth. The learned and auncient Doctour Epiphanius, in his fyfth booke against heresyes, doeth alleage, as touchinge this matter, a verie familier example, saying, that if some good Caruer had made the Image of a king, adorned with manye Jewelles and precious stones, and that another should come afterward, and should take the same Jewels & precious stones, and make with them the Image of a Foxe or a Dogge, and that he should say: Beholde, here is the Image of a king, woulde not euery body laugh him to scoone, and say, that he did it in mockerie, or els, that he were mad? Yes surely: for although they be the same Jewelles, and that very stuffe, wherewith was made the Image of the kinge, yet, because that this  
other

other workeman hath taken them  
awaye, and fashioned them after  
another sorte, it ought no more to be  
called the Image of a king, but the  
picture of a fore or a dogge. Euen  
thus is it with the holye Scrip-  
tures, whiche were lefte vs by the  
Apostles and Prophetes, for to paint  
in riche coulours the Image of the  
great kinge of glorie: but seeinge  
that you take those precious stones  
from the Image of this kinge,  
and doo appropriate them vnto the  
Image of a fore, making them serue  
to cloake youre heresyes withall, it  
ought no more to be called the worde  
of God, nor the holye Scripture,  
but the worde of menne, and false  
doctrine. And therefore, yf you will  
haue it to beare the fyrste name,  
you must set it in the fyrst estate, that  
is to saye, that it ought to be inter-  
preted by him, that did firste indite it.

It



A notable discourse

It is not by the will of man, sayth S.  
Peter. Epist. 2. Ca. 1. That the prophe-  
cie was brought, but by the inspirati-  
on of the holy Ghoste, that holpe per-  
sons haue spoken. &c. I knowe well,  
that you attribute the intelligence of  
the Scripture vnto your Sinagog:  
But howe shall we beleue, that the  
holy Ghoste doth dwell more in you,  
then in all the vniuersall Church,  
which hath continued from the pas-  
sion of Christ, vntil this time? I pray,  
doose much as aunswere me, if you  
my masters be the lodging of the ho-  
ly Ghoste, where did he make his re-  
sidence before ye were borne? I know  
already your aunswere, the which is,  
In the heartes of the faithfull. And  
where were those faithfull? Marrye,  
where the holy Ghoste was. Answer  
thus still, and ye shalbe sure, that ye  
shall not be ouertake: for it is as good  
as to playe Handie dandie, and so ye  
shall accomplishe the olde Proverbe,  
the

the which sayeth: It is as farre from  
Douer to Caleys, as from Caleys to  
Douer. But to the ende that all the  
worlde may see the great hazarde of  
eternall damnation that those runne  
into, that are so ready to beleue every  
body, thinking that they are assured  
of their health, soasmuche as those  
that seduce them, say, beholde, there is  
the Scripture, it is the pure worde of  
God and the verbe Gospell, I will  
set forth some heresy'es, that haue bene  
in times past condemned by the Ca-  
tholike Church: the which notwithstanding  
haue bene aswell, yea, and  
more largely confyrm'd by Scrip-  
ture, then you can confyrm anye of  
yours.

¶ The.25. Chapter.

**T**he Catholike Church continually  
hath saythfully holden, and doeth  
hold, that our Saviour Iesus Christ  
is true God and man, hauing taken



72 A notable discourse

naturall fleshe in the wombe of the  
virgin Marye, whollye like vnto  
ours, as touching the corporall essence,  
that is to saye, excepted onelye sinne,  
the which bodye he did forme of the  
verye fleshe and substance of his  
mother, by the operation of the holye  
Ghospite, who hath wrought so nota-  
ble and excellent a worke, that two  
contrary or diuers natures are mira-  
culously ioyned and vnited in one  
person, without confusion or conuer-  
sion of the one substance into the o-  
ther, but by coniunction and vni-  
on of them both, called by the diuines,  
Hypostatique. This doctrine hath e-  
uer beene receaued and holden by  
the Churche in equall degree of  
trueth and reuerence, with the rest of  
the poyntes of religion, which now  
you seeke to abolishe. And notwith-  
standing this, diuers Ministers and  
Preachers deriued from the sacred  
saint ground, hath thus con-

consistoryes of Valentinus, Photinus,  
Manes, Theodorus, Nestorius, Apolli-  
naris, Eutichus, Macharius, Eutioche-  
us, besydes a great number of other  
famous heretikes that I cannot here  
name, haue sought to teache the con-  
trarpe, saying, that they were sent  
from him that sent the Apostles, to  
reforme the Church, not by the  
Traditions of men, which you call  
Papisticall, but by the pure worde of  
God. For euen like you, my masters,  
did Valentinus and his felowes begin  
the reformed Church, taking vpon  
them the correction of all the Magi-  
strates and Fathers in times past,  
saying that they did abuse the people,  
because that they taught, that Iesus  
Christe had taken fleshe and bloud  
of the Virgin Marye, saying, that  
this was a great errour: the whiche  
ought to be reformed, and that the  
people shoulde beleue, that he  
brought his bodye from heauen,

and

H.ii.

and



A notable diſcouſe

and that he cauſed it to paſſe through  
the wombe of the virgin Marye, as  
the water doth through the chanel.  
This Goſpell was very ſtraunge, yet  
the ſaide Valentinus did not want  
Scripture, as you haue to conſirme  
it, interpreting it, euē as you do inter-  
prete here in Fraunce. He did alleage  
for his text the thirde of Iohn, where  
Chriſte doth ſaye: No perſon is aſcen-  
ded to heauen, but he that did deſcende  
from heauen. And therefore did he  
mainteine, that ſeing Chriſt is in hea-  
uen, and deſcended from heauen, that  
he tooke no fleſhe of the virgin Ma-  
rye. Neſtorius another notable here-  
tike, did linke his Goſpel to Apollina-  
ris opinion in this caſe, ſeperating the  
manhood from God, and ſaying that  
the ſonne of man ought not to be cal-  
led **G O D**: for ſeing (ſaide A-  
pollinaris) that this man is deſcen-  
ded from heauen, it doth ſolowe, that  
he tooke no fleſhe of the virgin: and  
beſydes

besydes this, Christe saith: I am descended from heauen, not to doo my will, but the will of my father. Here he doeth not speake, as one that is God, for if it were so, he woulde haue no other will but the will of his father, and so he doth speake like a mā. And he sayeth, that he is descended from heauen: for the which cause this same Valentinus did take the conclusion of this Gospel to his aduantage, for the third authoritie that is writen in the fyrste to the Corinthians, where S. Paule sayth: the fyrst manne is of earth earthlye, the seconde is of heauen heauenly. The which passage or place is as fyt to serue Valentinus opinion, as al the places that you, and all those that holde your opinion can alleage.

Ioh. 6.

¶ The. 22. Chapter.

A Nother Minister likewise called Apollinaris folowed after these,

H.iii.

sent



A notable discourse

sent by the said master, and yet according to his saying, he did preache the pure word of God, affirming that the Church ought to be reformed, which had beleued, & the two natures were contained in Jesus Christe, & that the true religion was, to beleue, as it is written in the first of Iohn, that the word was in deede becom flesh, or converted into flesh: And to confirme this, he did alleage & said place, where S. Iohn doth say: And the worde was made flesh: & when the Catholikes did reply against him, saying that & verbe or word tooke flesh, and not as touching the conuersion of one substance into another: he did fortifie his Gospel with another text, where S. Iohn doth write of the mariage at Cana, where the water was chaunged into wine, that is to saye, as touching the very substance of the water, which was turned into wine: Euen so sayth he, that it became at the very

Incarnation of Chyiste, alleaging  
that that we haue sayde, And þ word  
was made fleshe. Arrius, whiche was  
the moste famous heretike that euer  
hath beene, did pretende to verifye an  
other Gospel: and his was, that our  
Saviour Chyiste had not taken at  
his Incarnation, a perfecte soule, as  
other men haue, but that he had only  
a body, and that his diuinitie did sup-  
plye the absence of his soule. Of this  
opinion was Apollinaris, Theodorus,  
Mossnestenus: and Nestorius came  
after, and they did blame the Catho-  
like Church, because it did teache  
the sayde vnion, called, as I haue  
sayde, Hipostaticque, that is to saye, of  
the two natures in one person. And  
they did alleage for their argument  
a very subtill reason, the which was,  
that God did inhabite within the  
body of our saviour, as he did within  
a Temple, that is to say, by grace, and  
not



A notable discourse

Ioh. 2.

not by being vnited together. And  
therefore, euen as it were a great fol-  
lye, to say that God is a Temple, that  
so it is to saye, that God is a manne.  
This Gospell did seeme verie newe,  
yet did not they want Scripture to  
mainteyne it, and that more plainer,  
then euer I coulde see anye place, to  
mainteyne your heresy. Chryste did  
saye vnto y<sup>e</sup> Iewes: Vndoe this Tem-  
ple, and in three dayes I will builde it  
again. He meant it by the Temple of  
his bodye, saith S. Iohn. Then the bo-  
dye of Iesus Chryste is the Temple of  
god, & god is not his tēple. See whe-  
ther this be not a notable argument  
to deceaue the simple man that is not  
vsed to reade howe the Doctours ex-  
pounde these hard places. And more-  
ouer they did alleage S. Paule in the  
fyrst to the Colossians, where he doth  
saye, that the plenitude or fulnes of  
diuinitie doth dwell in Iesus Chryste  
corporeally, they doo alleage this place  
greatlye

greatly to their purpose, to proue, that  
 God is a Temple, that is to saye, by  
 grace, and not being vnited. For the  
 thirde place they take the. 8. of Iohn,  
 where Christe doth saye: He that hath  
 sent me, is with me, and he hath not left  
 me alone. And therefore Theodorus  
 & his felowes did conclude, that there  
 was no more vnion betweene the di-  
 uinitie and humanitie of our Savi-  
 our, then there is betweene God and  
 vs. Of the which S. Paul doth speake, 1. Cor 5.  
 where he sayeth: He that is ioyned to  
 God, is made one spirite with him.

¶ The. 27. Chapter

¶ I doeth suffice, that one maye see  
 by these felowes, howe soone one  
 that is yll disposed may alleage scrip-  
 ture in corrupt sense, to mainteyne  
 suche heresyes as these, the whiche I  
 will not stay to confute: for (thankes  
 be to God) they doo not reigne nowe,  
 for they haue perished and their au-  
 thours,



10 A notable discourse

authours, as you shall and your followers, if ye doo not repent in time. And besydes this, our doctours have fullpe answered by textes of Scriptures these olde heresyes, as you may see in al y auncient ecclesiasticall writers, and confuted them, not onely with pithye reasons, but with the true worde of God, and the authoritie of diuers generall Councils. And if I haue noted here some part, both of their authours, and of them, to shew, how they did seeke to confyrme their damnable opinions, I doo it, only to warne the simple people, that they shoulde not so soone geue eare to false Pastors, which haue nothing in their mouthes but the holye Scripture, and the pure worde of God, couering the cuppes of their poyson with the golde and pretious stones which they haue taken from the Image of the eternall kinge, to painte those

those subtil fores that will leade  
them all to damnation. And therefore  
in the name of God I doo desyre  
those that are not much vsed to reade  
the Scriptures, nor to heare how the  
Churche and the Doctours doo ex-  
pounde the harde places, to beware,  
howe they reade them, for feare of fal-  
ling into errour, taking onely the let-  
ter, which manye times hath a con-  
trarye sense to that that is outward-  
lye witten. For if so manye men of  
great learning and excellent vnder-  
standing haue found such great rocks  
in this rough sea, which haue manye  
times ouerthrowen their ships: howe  
daungerous then must it needes be  
vnto those that will take it in hande  
so doubtfull a nauigation, hauing li-  
tle skill or none at all. But as for you  
my masters of the contrarye syde,  
you canne sayle with all tides and all  
winds, getting y<sup>e</sup> gouernance of y<sup>e</sup> ship

*note*



A notable discourse

of the guiding of the sterne, without  
consideration to all kinde of people.  
We haue at this daye in Fraunce ( I  
will not say in Englande ) many that  
haue the holy spirite, Interpreters of  
the Scriptures : And forsooth, what  
are they? Mary Pedlers, Cobblers,  
Tanners, Bankroues, Runnegates,  
and suche others: which hauing no o-  
ther liuing, sue to my Lorde Bishop,  
and he makes them ministers, being  
not one of them, but hath the holy spi-  
rite : for assoone as they can saye, the  
Lorde, and rayle vpon the Pope, the  
Bishops, and al the learned men that  
haue bene in times past, Oh, these are  
great doctours, no place of Scripture  
to them is harde, all the auncient doc-  
tours were men, and the generall  
Councils did erre. I knowe, that you  
doo mainteine your opinion with the  
saying of Chryste, alleaging it as o-  
ther heretikes haue done, the whiche  
is, That the heauenly father hath hid  
these

*note*

Ioh. 8.

these high and profound things from the great Clerkes, and hath reuealed them vnto the meeke and humble.

This is true, but it ought to be vnderstoode, to the humble and meeke of spirite, and not to those which trust so much to their owne wittes, beinge puffed vp with arrogant ignorance, that they thinke to knowe more in three dayes reading, then the Doctors coulde in fyftie yeres studie, faining themselves to be like the Apostles, as if that god, gouerned by their appetites, did sende euery month the feast of Pentecost.

¶ The. 28. Chapter.

I Praye Syrs, since you are so absolute, aunswere me to this obiection: Is it good to beleue all maner of people, that doo alleage the Scriptures, or no? If ye saye, yea, why doo not you beleue the abouenamed Valentinus, Apollinaris, Hebion, Cherintus



A notable discourse.

rus and Nestorius, with diuers others  
that haue sought to mainteyne their  
errours with the newe and olde Te-  
stament. If you saye no, but that we  
ought rather to folowe the counsell of  
S. Iohn in his fyrste Epistle, cap. 4.  
The which is, not to beleue euery spi-  
rite, but that we ought to proue, whe-  
ther it be of God or no: what proue  
will you shewe vs of yours? Shewe  
the prouedgedge that you haue, by the  
which God doth enioyne vs to beleue  
your Gospell, rather then the Gospell  
of the Pelagians, Nouatians, Nestori-  
ans, and other suche false Apostles,  
considering that they haue alleaged  
the Scriptures aswell as you. If  
you saye, that they were heretikes, a-  
busers of the people, and rauishing  
wolves cloathed in lambes Skins,  
and false Interpreters of the Scrip-  
tures, all this is certaine: But what  
though the like reporte goeth of you?  
Ye saye, that ye are sent from God,  
to

to resourne the Church, They saye  
as muche. They preached, that the  
Pope was Antichriste, shewing  
themselves verie eloquent in detrac-  
ting and rayling against y<sup>e</sup> Catholike  
Romane Church, you doo the like.  
At euery worde they did alleage the  
Scriptures in their Sermons, to  
confirme their doctrine, as you do for  
yours. That that they preached, was  
called by them the Gospell, and the  
pure worde of the Lord: these are the  
very tearmes that you vse amonge  
your holpe prophetes: they haue beene  
condemned as heretikes by the gene-  
rall Councils, you are so likewise.  
They did appeal vnto the pure word  
of God, you doo the like: Yet are they  
proued to be false cogging knaues,  
and so shall you. Then seing there is  
so great an vniformitie betweene  
you, vppon what grounde shall we  
confirme that reason that shoulde  
condemne them as heretikes,  
and

*note*



and allowe you for Catholikes. S. Augustine in his Epistle. 161. did put vnto a Donatist called Honoratus this probleme: We desire thee, not to think it much to answer vs to this: what cause doest thou knowe, or what thing hath there bene done, that hath made Christ lose his inheritance, spread ouer all the worlde, to come to be contained only in Affrick, & there only to remayne? We put the like question to Calvin, Beza, Viret, and the rest, that it may please them to tell vs, if that by chaunce they haue ben aduertised, through what occasion our Saviour Christ hath lost his inheritance, that is to saye, the Church spread ouer all the worlde, to remaine now in the latter dayes, with a company of rude Swizers, or in two or three corners besydes, and not among the rest, (for there is a great number of good Catholikes) what badge can ye shewe, or what signe to make vs know, that  
you

you are the successors of the Apostles  
of Christe? If that the Scriptures  
that you alleage, ought to be a suffici-  
ent proufe, we are content to accepte  
it, if you will be content to graunt  
the like vnto the abouenamed here-  
tiques, whiche haue fortified their  
campe with as manye places more,  
then you doo alleage. Nowe if that  
(notwithstanding the Scriptures  
by them alleaged) you doo condemne  
them as heretiques, because that they  
did intetprete them contraty to that  
that the Church doth teache (and to  
say truth, you can imagine no other  
excuse) to what purpose doo you take  
vpon you the names of Catholikes,  
seeing that you commit the like of-  
fence? The diuersities of those old he-  
reses grounded vppon the Scrip-  
tures yll interpreted, doo teache vs,  
that we shoulde not permit the noyse  
of youre reformed Gospell that soun-  
deth so shrill, to make vs reele from



A notable discourse

our auncient fayth, and without going so farre to seek that that we haue so neere at hande. Let vs talke of the present time, howe many contrarie sectes doth there reigne? howe many heades of heresyes? Some are Lutherans, some Anabaptists, some Puritans, some Protestants, some Precisians, and all these do fortifye their camps with Scriptures, to fight one against another. The Zuinglians and the Calvinists on the other syde doo write, that all these doo erre, and they proue it by Scripture. The Anabaptists laughe at all the rest. The Prophetes Celestes, which is another secte, doo no lesse, grounding theym selues vppon their reuelations, because that David sayeth: Heare what the Lorde doeth speake in me. The Deists or Trinitaries, which are come last of all, crye out and saye, that all they are heretikes, and they proue it by

*note*  
Psal. 84.

by the olde and newe Testament. I  
 praye now we tell me, which of al these  
 shall I receaue, seeing that they doo  
 all alleage the holpe Scriptures? If  
 we receaue some and not all, those  
 that are refused will saye, that we of-  
 fer them wronge: for they haue their  
 shoppes stored with as good stufte of  
 the Scriptures, and as wel alleaged  
 as all the rest. If we receaue them  
 all, it will be a renewing of the olde  
 confusion of Babilon, through the ne-  
 glecting of so manye Gospels. If you  
 saye, that we oughte to folowe those  
 that conforme them selues moſte vn-  
 to the pure worde of God, that will  
 come to one ende: for if I doo de-  
 maunde of you, how we shall knowe  
 whiche do conforme theym selues  
 moſte vnto the truthe, you aunſwere  
 me, that it must be done by the grace  
 of the holpe Ghoste, sent by the  
 Lord, yf with a true hearte  
 I.ii. he is



A notable discourse

he is inuocated of the faythfull. Seeing you knowe so well the way how to agree together, howe comes it to passe, that you haue not vsed it this fortie or fiftie yeres, which are the precinctes of the time, since your ancient Church beganne: seeing that you haue assembled so manie times together, why haue ye not prayed vnto the Lorde, to sende the spirite of truth to make peace amongst his Apostles? I thinke that you are not so vnshamefast, that you will denye the quarels and debates that haue risen amonge you: I doo not saye, in light wordes, but in great battailes, in rayling processes, in horrible excommunications, sent from the Churches of the Lutherans vnto the Caluinists, and from the Caluinists vnto the Lutherans, as I haue set forth at large in the booke that I made of the Sacrament: and therefore ye are greatly ouersene, that ye haue not inuocated the spirite  
of

of the Lorde, as Caluin hath taught you in his Catechisme, to the ende that you may come to some accorde.

¶ The. 29. Chapter.

**N**Owe to turne againe to our former purpose, if it were so, that of our owne free deliberation we were minded to forsake our Catholike religion, the iniurious Disputations that you vse amonge your selues, were sufficient, to make vs to suspende oure iudgement, without leaning to anye of both parties, vntill that we could see you more resolute in youre opinions, being the hardest matter, the knowing in what countrey the residence shoulde be kepte for that matter. You haue geue absolute sentence, saying, that the Catholike Church hath erred, euen from the Apostles time vnto this present, in praying to God for the soules of those that are deade, constituted in a thirde place called Purgatorie. You shoulde, me

I.iii.

thinke,

*note*



A notable discourse

thinke, at the least allowe a thirde place, although it be not that, to receaue the soules of those, whose consciences you haue so troubled, that they knowe nowe, neither what is their faith, nor of what religion they should be: for whē they reade Luthers workes they are Lutherans, whē they meete with Caluins workes they are Calvinists, and at the last they do not know, which side in deede is y truest, being both false: and therfore I think it were good, that a sequestration were made, that neyther God nor the Denill might haue parte of their soules, till there were a farther inquiry made of suche a number of sects; and that some good and honest arbitratour might geue iudgement as concerning which partie hath moste right. And in the meane while I beseeche God, to open so the eyes of the people, that they maye see both youre errours and their owne, and that  
through

through the aboundaunce of their  
 sinnes he permit them not to fall into  
 an Heathenisme, vnto the which you  
 doo seeke to drawe them with so ma-  
 ny contrary Gospels.

¶ The.30. Chapter.

I T doth appere well by that that I  
 haue saide, howe the assuraunce of  
 your vocation to the ministerie is but  
 founded vpon sande, forasmuche as  
 you doo seeke particularly a contrary  
 meaning euery one to his owne par-  
 ticuler sense, being not this the waye  
 that an extraordinarye minister sent  
 from God, shoulde vse to confyrme  
 his doctrine: for this hath beene the  
 custome of all olde heretikes, as I  
 haue alreadye sayde. There is a verie  
 great Difference betweene setting  
 forth the Scripture to refovrme  
 ones religion, & to refovrme ones con-  
 ditions: for when there is any questio



of the reſourning of ones maners,  
there is no neede to regarde, whether  
the doctrine be newe or olde: for (as  
the Apoſtle ſayth) let every man take  
it to his owne ſenſe: but when it is to  
be talked of, as touching ones ſayth,  
the Catholike ought greatlye to be-  
ware of ſingular interpretations, and  
to holde them as very ſuſpicious. He  
ought to folowe the ſentence that is  
holden and taught by the auncient  
Catholike Church, without making  
any account of all theſe newe deviſes:  
for even as, when one will repaire an  
olde houſe, he dares commit it to anye  
Maſon, although his cunning be but  
ſmall: but if the foundation muſt be  
touched, he will ſeek the beſt ma-  
ſters he can fynde: Euen ſo, when one  
will correct me for my euill life or con-  
ditions, although that it be ſo, that he  
that ſeeks to reforme me be not of the  
wiſeſt of the worlde, and that he al-  
leage to me ſome place or figure of  
the

the Scripture, not altogether to the purpose, yet all this ought to turne to me to one effect: for I know his meaning, although he cannot well expresse it, the which is to haue me chaunge my naughtie life, and to leaue my yll conditions. But when he shall come to touche my fayth, and to perswade me from that that all my auncetours did euer holde, fro that that y Catho- like Church deriued from the Apo- stles hath holden and doth holde, and from that that both the Scripture, and the generall Councils', and all the auncient Doctours teache and af- fyne: In the repayze of this founda- tion I ought to trust none but euen the verye best, I meane not one or two, but all these that I haue named. And now, if you say, that they maye all erre, I praye, remember the olde prouerbe that saith: He is a foole that thinkes that he onely is wise, and all the other fooles, and that it is more agreable



A notable discourse

agreeable to reason, & one onely should erre, then one great multitude: for as thei say commonly, two eyes see more then one, and fowre more then two.

The. 31. Chapter

Ioh. 5.

**O**ur Saviour Chyiste did approue his vocation after another sort then you doo yours. Search (saith he) the Scriptures, for they beare witnes of me: he doth not say, & they are Judges, as you saye, for you will haue none other arbitrator but the word of God. You knowe, that they are two different thinges, to beare witnes, and to be a Judge, & yet the scriptures of the old Testament doo conteine, not only the veritie of the doctrine of our Saviour Chyist, but therewithall the very sufficient probation of his person, to teache vs the true worde of God, & to ouerthrow & destroy the whole kingdome of Sathan, as it is plainly scene by those that list to looke vppon the oracles of the olde patriarchs and

Pro:

Prophetes. It is written in the third of Genesis, that God saide vnto the woman that her seede shoulde breake downe y serpent's head. And likewise in the said booke ther is mentio made of this diuine seede of Abraham: & in the. 15. and. 53. Chapters of Esay, & in the. 2. Psalme Dauid doth talke of it. And in like maner Daniell, Moyse & Aaron with al the rest of the prophetes in their sacrifices haue very perfectly painted the comning and passion of our Saviour. Moyse left written in the prophecie of Iacob, that y Messias should come, when the Royall scepter and the administration of it should be taken from the line of Iuda. Daniell was not content to saye as the rest, that he should come, but he did assign the very time, that is to say, by the seuentie two weeks, counting from the fourth yere of the reigne of Zedechias, vntill y time that our Saviour was nayled vpon the Crosse, y which time was

Gen. ca. 12

15. 19. 22.

&amp; 24.



A notable discourse

was iust fyne hundred yeres. Then,  
seeing that Christe came at the verye  
prescribed time, he might well haue  
sayde vnto the Jewes, that the scrip-  
tures did beare witness of him. But  
yet to say the truth, if he had done no  
other but this, he had not fully appro-  
ued his vocation, to condemne their  
incredulitie. for they might haue said  
vnto him: We know well, that by the  
saying of the olde prophetes the Mes-  
sias should come of the line of Jacob,  
about this time, forasmuche as the  
Scepter of this kingdome is taken  
from the line of Iuda, to be deliuered  
vnto Herode: But what though, is  
this a good consequence: the Messias  
ought to come about this time, there-  
fore it is he? No no, shewe vs your  
Commission, let vs see some Signes,  
howe we shall knowe it: for if wee  
shoulde receaue you as our king, it  
may be, that some other woulde come  
and craue the like, saying that wee  
were

were abused. Our Saviour Christe  
fore fearing this obiection, tooke ano-  
ther witnes w<sup>th</sup> him besydes the scrip-  
ture, I meane his Miracles. The  
worke that I doo (sayth Christe) in  
the name of my father, beare witnes  
of me. The like proufe is made, when  
S. Iohn Baptist sent his Disciples to  
our Saviour, to haue him teache the  
true beliefe that they should haue in  
him: this question was put to him,  
Art thou he that shoulde come, or  
ought we to attende for some other?  
Go your wayes (sayde Christe) and  
tell Iohn what ye haue hearde and  
seene. The blinde receaue their sight,  
the lame do walk vpright, the dumbe  
speake, the Deafe heare, the lepers are  
cured, the dead are raised againe, and  
the poore are preched vnto, the which  
is as much to say as, tell Iohn, that I  
am the true Messias, and that he  
ought to attende no other. I doo be-  
rifye my doctrine both by the Scrip-  
ture

Ioh. 5.

Mat. 11.



ture and by Miracles. For firste Esay  
doeth write, that when the Messias  
shoulde come, he should doo the Mi-  
racles aboue mentioned. Then, seeing  
that I haue done them in youre pre-  
sence, it foloweth, that I am he that  
should come. Thus you see Sirs, that  
both the Scripture and Miracles  
were necessarye for the confirmation  
of the comming of Chryste amonge  
the Jewes, who were neuer harder  
of beliefe then we are, according to  
your opinion: and therefore blame vs  
not, if we sende you packing like  
Coggers of the Scriptures, the  
which doo neither beare witnes of  
your comming, nor yet doo any mira-  
cles, the which two things and more  
are necessary to make vs beleue your  
reformed Gospell.

¶ The. 32. Chapter.

YOU doo alleage the inuincible pa-  
tience of your holpe Martyrs in  
times

times past, for at this present, if it pleased God that you did martyrizate no more soules with your false preaching, then there are bodyes that suffer for your doctrine, your sect were nothing so dangerous as it is. You glorie in your Martyrs of times past, which haue sealed with their owne bloud the doctrine of that holpe Citie Geneva. But in this ye are much deceaued, for S. Iohn Chrysostome in his fyrste oration against the Jewes doth say, That the payne doeth not make the Martyr, but the cause: for otherwise the theeues and murderers might clayme the like title, although they suffer for another cause: for we honour and loue the Martyrs (saith he) not for the tormentes that they doo suffer, but for that it is for Christe, and that they suffer for Justice. And S. Augustine in his fyrste booke contra Epistolam Parmeniani, Capit. septimo, writing agaynst some of your felowes,

*note*



A notable discourse

felowes that presumed to be Martyrs, he doth say, that euery one is not a Martyr that is punished by the Emperour, or by the king for matters of religion, otherwise (saith he) the Devils might attribute vnto themselves the gloire of martyrdom, because they suffered persecution at the christian Emperours handes, when thoroughout the worlde, their Idolles were pulled downe, and they caste out, and those that did offer sacrifice vnto them greuouslye punished: then (saith he) the Justice is not certaine through the passion, or for hauing suffered death: but the death and passion is glorious, when it is for the sustayning of the true sayth. And therefore (sayeth he) our Saviour, because he would not haue the simple deceaued vnder this coulour of truth, he did not onely say: Blessed are those that suffer (but he added) for Justice. But this can in no wise be attributed vnto

unto those heretikes that suffer, to separate the vnion and con corde of the Catholike Church. And in his booke de vnitae Ecclesiae, contra Epistolam Petilianam, he doth write, that the Donatists, which were a sect of heretikes that reigned in his time, to confyrme their doctrine, they did not attende, that others should put them to death, but they did cast them selues do vone from high places: Others did burne them selues in the fyre, to be honored after their death as Martyrs: and that is more, they did threaten men, if they woulde not kill them. S. Ciprian in like maner doth write in the fyrste booke of his Epistles, in the fyrste Epistle, that though an heretike suffer death for Christe, that doeth not confyrme him as a Martyr, but that his death is the verie punishment of his error, and that he cannot go to heauen, which is the mansion of the humble: for seing that he doth separate

k.i. rate

m te



A notable discourse

rate himselfe from the house of peace,  
which is the Church (ye know well  
of what Church he doth speake) that  
he cannot be receaved into heauen. &c  
All those that haue written the histo-  
ryes of the Bohemians, doo saye, that  
in the time of one Zischa a martiall  
minister of the heresye of the Hebo-  
rites or Hussites, there were a certaine  
sect of heretikes called Adamites, like  
vnto the olde heresye of the Nichola-  
ites: for they did say, as these doo, that  
mens wiues should be common, and  
they went al naked, euery one taking  
the woman he liked best, whom he  
did carpe vnto their minister, and be-  
fore him he did saye, The holy Ghoste  
doth inspire me to lye with this per-  
son: then the saide reuerent father did  
geue him his blessing, saying: Increase  
and multiplie, & so they went awaye.  
This abouenamed Zischa, althoughe  
he had done a number of wicked Dee-  
des, yet he determined to abolish and  
take

*note*

take away this sect, and so he caused  
two women to be burnt for this au-  
thorisation, the which two (not with-  
standing the torment of the fyre) did  
sing & geue thanks to God, for that it  
had pleased him to permit them to dy  
for so holy and so iust a quarell. Did  
not Michaell Seruet, who was once  
master Caluins derling, rather desyre  
to suffer at Geneva, then he wold con-  
fesse, that Christe was God? and yet,  
notwithstanding his great patience,  
(or to say the truth, deuillish obstina-  
cie) cannot be sufficient to make him  
a Martyr, nor to perswade you, to be-  
leeue his doctrine. There is a certaine  
minister of the Lutherans called Ioa-  
chim Westphall, who in a woorke of  
his doth mocke at Calvin, who did  
vaunt, that within these fyue yerres a-  
boue an hundred had suffered death, to  
sustayne the Gospell of Geneva: & he  
doth aunswer him at large, prouing  
the sect & doctrine of y<sup>e</sup> said place ought



not to be approued for the multitude  
of false martyrs, for the Anabaptists  
whom he doth iustly condemne, haue  
had of their sect a great many more,  
for in lesse then three yeres there hath  
suffred a great number more the euer  
there did suffer of Caluynistes in syue-  
teene. And to conclude this matter,  
the sayde Westfal. doth say, that the  
Diuel hath his Martyrs (euen as wel  
as god) with whom like a good Ser-  
geant he doth marche, geuing the  
bauntward vnto the martyrs of the  
Caluynistes that haue suffered at Ge-  
neua. So that if one demaund of the  
Lutherans, whyther goe those that  
dye in the religion of Caluin, of Beza,  
or of the Anabaptistes? they saye, To  
the Diuel. And if one demaund of the  
Caluynists in like maner, whither go  
the Anabaptists and the Lutherans?  
they say in like wise, To the Diuel. And  
who would put the like question to  
the Anabaptists, I am assured they  
would

note

would say as the others, To the Diuel. For my part I beleue you, I assure you, all three, And seeing that ye agree so wel, that one serue for an others harbeger, we were very fooles if we should stay your passage, but let you go al to the diuel for companie, for I thinke if you were al gone, our debates would cease, and hel would be so ful, that the diuel would long for no more.

¶ The. 33. Chapter.

There is a certayne minister of the Lutherans called Heshusius, the which within these three yeres hath made a booke agaynst Caluine, Peter Boquin, Theodore de Beza, and Gulielmus Elcimalcius: & he sayth amongst other things, that Carolstadius, Zuenfeldius, Caluine, and Beza doo shew wel the vncertayntie of their sayth by the diuersities of opinions that there is amongst thē, the which fault (saith



he) doth proceede of this, that they  
 haue forsake the true sense of the scrip-  
 ture to folowe the opinions of their  
 owne heades. And in that very booke  
 the sayde Autho: doth giue the lye to  
 Caluin, because that in that he wrote  
 agaynst the abouenamed Westphal,  
 he sayth that Martin Luther and his  
 adherentes did acknowledge him as  
 their brother, y<sup>e</sup> which thing he main-  
 teynes to be false. Thus seeing ye a-  
 gree together like dogges and cattes,  
 and that al these sects haue confirmed  
 their false doctrine with the shedding  
 of their owne blood, it is best to con-  
 clude, as we haue said before, That it  
 is not the payne nor the torment that  
 doth make the righteous martyrs, ex-  
 cept we should say, that diuers con-  
 trary messaungers are sent from one  
 master, the which is notoriously false,  
 for that good king from whom the  
 truth doth come in deede, hath so  
 good a memorie, that he doth neuer  
 sende

send contrary messengers, but rather his faithful seruantes doo al with one voyce and one accorde honour him, as the father of our Saviour Iesus Christe.

## ¶ The.34. Chapter.

Some of your godly sect (to verifie that the vocation of your ministry doth come of God) doo set before our eyes the holynes of those newe Christians, that is to say, how they neuer sweare, but yea for yea, and no for no, that they do no wroꝝg to no man, that they do neither rob nor steale, but that they are cōtent with þ̄ that god hath sent thē, & that they ar very charitable to the poore: then seeing þ̄ our Sauioꝝ doth say, that one shal know the tree by þ̄ fruit, we ought to cōfes (say they) þ̄ the tree being good, the fruit is good þ̄ is to say, their religion is good, seing that by þ̄ grace of god it doth produce such swete & pleasant fruit. I answer you first to this, þ̄ our Sauioꝝ doth not  
 Ik.iiii. ever giue



A notable discourse

Luk. 6.

Mat. 15.

Geue general rules, but that that most commonly doth happen, as when he sayth, that of the abundāce of the hart the mouth speaketh, woulde you affyrme by this, that his meaning was vniuersally? God forbid that he that is the author of al truth should meane so starke a lye. Do you not remember what speach he did vse to the pharisees, when he said, This people do honor me with their mouthes, but their harts are farre from me? you see that this sentence is contrarie to the other, if you do not vnderstand it as I haue said, that is to say, that many times a mā doth vtter that that is in his hart: as a Ruffian takes great pleasure to talke of quarels, a proude person to talke of hautie enterprises, a couetous man to talke of ryches or gaynes, and so it is of al other sinnes. But with al this a man may not affyrme truly, that hypocrisie doth neuer reigne in their harts, whose mouthes are ful of  
Gods

Gods word. The Judges of S. Susan, had not they God and his lawes in their mouthes, and the diuel in their hartes? we haue a law (said the Jewes and Pharisees agaynst Christ) and according to this lawe giuen vs by Moyses, he ought to dye. The zeale of Justice did sound in their mouthes, and hatefull enuy did dwell in their hartes. And therefore you see many times that man doth speake contrary to that that he thinketh, and euen so it is of y<sup>e</sup> sentence of our Saviour, whē he sayth, that by the fruite one shall knowe the tree. For many times naturally the fruite is good, although the tree be worth nothing, as the famous liues and workes of diuers heathen Philosophers doo witnesse, of whom the holynes and scrupulositie of conscience was suche, that I do beleue assuredly that at the day of Iudgmēt a great number of Christians which leade Payning liues, wilbe conformed

Dani. 13

Iohn. 18.

Ded



A notable discourse

Rom. 1.

ded with the example of those men  
that knew not god. Thus of the first,  
the fruite is good, but the trees are  
woorth nothing, for their religion was  
false & Idolatrous, applying as S.  
Paul doth say, the trueth of God to  
vnrightheousnes. And as for the secōd,  
the trees are good, beeing graft vpon  
the true Catholique Religion,  
but the fruites doo degenerate from  
the stocke.

The. 35. Chapter.

I f that the sence of this Proverbe be  
harde for you to digest, I am con-  
tent to stay vntill your stomacke be  
somewhat better, assuring myself that  
you can interprete it no waye vnto  
your aduantage. There is nothing  
more certaine then the good tree to  
beare good fruite, if one doth not  
make him change his owne nature,  
but if one doo graffe vpon it some  
Crabstocke or some other kynde of  
wilde

wilde fruite, the tree can beare no  
 other but Crabbes or wylinges:  
 Euen so we Chyrstian persons, who  
 are the trees of God planted by the  
 pleasaunt fountayne of his grace,  
 and purged with the holy water of  
 Baptisme to beare fruite at our sea-  
 son, so that we take euer to prosper  
 withall, the dewe of his grace that  
 planted vs, I meane, the fayth of our  
 Sauour Iesus Chyrste, so long we  
 beare good fruite, as it is sayd before,  
 alleaging the 3. of S. Iohn, yll vnder-  
 stood by Iouinian, He that is borne of  
 God doth not sinne, for the generation  
 of God doth preserve him, & the eni-  
 my of our health shal not touche him.  
 And in the sayde Chapter he sayth a-  
 gayne, All men, or every man that is  
 borne of God doth not sinne, for the  
 seede of God is in him, and he can  
 not sinne, because he is borne of God.  
 By this it is not ment that Baptis-  
 me (the which he doth cal the beeing  
 borne



A notable discourse

borne of God) doth take away from man the power or libertie to do euyl, for if he wyl degenerat from the grace that he hath receaued by the Sacrament of regeneration, & that in steede of growing graft vpon the stocke of the loue of God, which is the true life that he will fructifie towards his Death and Destruction, in this case he is no more the sonne of God, for as  
John. 8. Christe sayth, If ye be the children of Abraham, do the works of Abraham. But as he doth continue and hath this good wyl, which was taught by the Angel vnto the Shepheards, & that he doth continue, hauing the grace that was inspired in him by the holy ghost at his baptisme, so long he doth not sinne vnto eternal death, for the generation of God, that is to say, the grace receyued by this holy Sacrament, doth so defend him, that the diuel can not persecute him to death, being not able to preuaile agaynst him,  
and

and as long as this good seede, which is the word of god, doth dwell in him, he cannot sinne, and if he did sinne, the seede would no longer remaine in him.

The holy ghost sayth, The wise man Sap. i.

shal refuse the hypocrite and dissembler, and shal depart from the bayne and craftie cogitations, and therefore the grace of God and sinne can not dwell togeather, nor we oughte not thinke S. Iohns wordes straunge, in that he sayth, That he that is borne of God doth not sin, for it is as much to say, as that one can not serue two masters, and that he that serueth god can not serue the diuel.

For S. Paul 1. Cor. 10. sayth, You can not assise at the Table

of god and of the diuel altogether, for what communication is there betweene Justice and Iniquitie, or betweene Jesus Christ & Belial. And he that doth loue this world declareth him selfe an enemy vnto God. And a little before he had sayd, He that doth

com-



A notable disc. ourse

commit sinne, is the sonne of the deuill,  
the which doeth not affyrme, that a  
sinner cannot be the sonne of God, if  
he repent and do penance: but in the  
meane while, he that is in actuall sin,  
or hath a minde to doo euil, is as then  
not the sonne of God, but the sonne of  
the deuill. The good tree doeth not  
beare yll fruite: for although the fruite  
doo rot or perishe vpon the tree, that  
corruption doeth not proceede of the  
tree, but of the wormes, byrdes, or of  
some other kinde of vermine: & there-  
fore, when they saye, that by the fruite  
we shall knowe the tree, and by the  
workes the faith, this ought to be vn-  
derstood, when the fruite doth ripe in  
season, & that it hath the naturall hu-  
mour and propertie of the tree. And  
in a man, that he haue the influence of  
the true fayth, and not otherwise: for  
euen as the rotten fruite hanging vpon  
the tree, doth not digresse nothing  
from the good Stocke: euen so the yll  
workes

workes of vs that are Christians,  
ought not to stayne our holy and Ca-  
tholike religion. For the corruption of  
our yll fruites commeth of our selues,  
and not of our religion, the whiche  
both defende vs from doing that we  
do, I meane, to sweare, to blaspheme,  
to commit adultery, to doo anye man  
wronge, or to offende God any way.  
He that doeth desyre then by the  
fruit, to knowe whether the tree of  
our religion be good, he ought not to  
bende his eyes to looke vpon the rot-  
ten fruite, as if that were sufficient to  
proue the goodnes of the tree: but let  
him looke vppon the good fruites,  
Suche are all the Doctours, aswell  
of the Greeke as Latine Church, so  
manye good Emperours and vertu-  
ous kinges, Princes, Dukes and  
erles, which haue reigned in France,  
Spayne, Germany and Englande,  
and ouer all the worlde, and haue  
died

*note*  
*To the end*  
*of this case*



68 A notable discourse

Dyed in the fayth, leauing their woꝝ  
kes to bear witnes of their good frui-  
tes. The which haue buylded so ma-  
ny fayre hospitals, to helpe and releue  
the pooꝛe, so many goodly Colleges to  
enterteyne fatherles children at their  
bookes, so many foundations & woꝝ-  
kes foꝛ the common wealth, and that  
haue buylded so manye sumptuous  
Abbeys and houses of Religion, the  
whiche you with your godly zeale  
haue not only robbed & spoyled, but  
that that is moꝛe odious, you haue  
pulled the cleane down, to deface the  
memoꝛy of our Ancesters, and to ac-  
quite al these which are notable mo-  
numentes, you brag of the good dee-  
des that your good Christians Doo,  
which are much like vnto the gaynes  
of those that vse to cogge at dise, foꝛ al-  
though they winne much it is neuer  
seene: oꝛ like the Jewes, whiche to  
coloꝛ their horrible cruelty in putting  
our Saviour vniustly to Death, they  
went

went and bought with the money that they gaue to Iudas a field to bury the dead. And so you hauing robbed & spoyled from the religious houses and Abbeyes more then you are able to restore, you thinke to acquite it all with geuing a litle to the pooze. No, no, these deuises are but vaine, yf by the fruite the tree be knowen (as Christe sayth) let them that haue any iudgement, looke vpon the fruit of our trees, and then iudge, whether they be good or no.

¶ The. 36. Chapter.

**N**OWE seing that you haue visited our garden, If a man may be so bolde, I pray lend vs the keyes, that we maye in like maner visite yours, & that we may see the fruits of your religion. Reade all y<sup>e</sup> histories writtē fro the Passion of Christe to our dayes, and you shall fynd, that all those sects that haue left our Romane Church,

L.i.

haue



18  
A notable discourse

have done more mischief in one yere,  
being seperated from the said Church,  
then they did in an hundred yeres be-  
fore. But because our meaning is not  
to recite all the acts of your predeces-  
sors, enemies to the Catholike church,  
it shall suffice to make a short discourse  
of those that have bene of late dayes,  
I meane the Bohemians or Husites,  
whose followers you doo affyrm your  
selues to be: for in your godly booke of  
Martyrs, you have placed Iohn Hus  
as the fyrste Martyr of your auncient  
Church (who was burnt for an here-  
tike about a. 120. yeres agoe) euen  
as wee account S. Steuen to be the  
fyrst Martyr of our Church. Nowe,  
to knowe, whether ye be of the opini-  
on of the Husites or no, that I leave  
for some other time, and for this pre-  
sent I am content to condescende to  
that that you have written, I mean,  
that Iohn Hus did preache your Gos-  
pell, and made a number of such faith-  
full

full persons as you are, and that he  
suffered death to sustaine your religi-  
on. Then let vs see, what good fruite  
this did produce vnto vs: Those that  
haue wrytten the stories of Boheme,  
and amonge others Eneas Siluius, do  
testifye, that in the yere of our Lorde  
God. 1418. there was a certaine  
monke that became an Hussite in the  
Citie of Prage, which is the Me-  
tropolitane of that Kingdome, the  
which accompanied with a number  
of companions as zealous as himself,  
they did execute so horrible a crueltie,  
that eleuen of the principall Magi-  
strates were driven to flee from the  
Citie, to saue their lyues, and seven  
more (for in all they were. 18.) beinge  
taken by them, they did cast them out  
at the windowes of their owne hou-  
ses, & did kill them with their speares  
as they fell. This was done, Sigis-  
mondus being then Emperoure, in  
the tyme of Martine the fyfste  
L.ii. Pope



Pope of Rome of that name, & Vne-  
 slaus being then king of Boheme. The  
 next yere after the death of this sayde  
 Vneslaus, they did spoyle al the mona-  
 steries, Abbeyes and Churches of the  
 sayde kingdome. And among others,  
 one Iohn Zischa, who was their cap-  
 taine in the Citie of Prage, he made  
 them all passe through the edge of the  
 swerde, without sparing man, womā  
 or childe. And the like was done in a-  
 nother Towne of the saide kingdom  
 called Melsim, the yere. 1423. It wer  
 to tedious to write all their cruelties,  
 they did not care, whether those of  
 their company wer of their sect or no,  
 for some were Idumeans, some Pale-  
 stines, some Moabites, and some other  
 Amelecites: euen as of your bountifull  
 goodnes ye call all those that will not  
 be of your sect, Papists, Infidels, Hi-  
 pocrites and Idolaters: and therefore  
 we may iustly say, that you are their  
 right heyres apparant, although ye  
 haue

haue gone somewhat before them, &  
(as our Sauour saide) accomplished  
the measures of your fathers by the  
heroicall actes that you haue done in  
this (almoste desolate) kingdome of  
Fraunce, there needeth no other wit-  
nes to proue it, but the testimonie of  
your owne eyes & eares, which haue  
heard and seene more almoste the any  
man can write. Therefore I beseeche  
you, not to reprove anye more the a-  
buses of our ecclesiasticall ministers:  
for although it be so, that they haue  
neede of some reformation, yet I doo  
thinke it is necessarie to choose some  
better stayed persons then you are, for  
you haue done more harme in fyue  
yeres, then ours haue done in a. 1500.  
S. Augustine in the fyfste booke of the  
Citie of God, doeth magnifye in the  
Christians behalfe the diuine fauoure  
of God: for he doth write, that when  
the Gothes did destroye & spoyle the  
Citie of Rome, the Romanes (although  
they



38 A notable discourse

they were not Christian ) did retyze  
them selues for their sauegard into the  
Churches and Temples of the Mar-  
tyrs. And the Gothes being but a bar-  
barous nation , had that respect to  
God, that they neuer durst nor wolde  
enter into those holy places to doo the  
any displeasure. You which make so  
great profession of the Gospell, haue  
shewed your selues a great deal more  
cruell then those barbarous people: for  
they did pardon all those that went  
to the Temples, and you haue in ma-  
nye places spoiled the Churches, and  
murdered all those that ye founde in  
the. so þ one might wel say to you that  
that Optatus Myleuitanus in his book  
con. Parm. Donatist. the which was, þ  
the Donatists ought to be content ( &  
you likewise ) to haue wounded the  
members of the Church, and to haue  
deuided the people of God, at the  
least you should haue spared the au-  
tars and the temples, & not to make  
warre against the stones.

note

## ¶ The. 37. Chapter.

**Y**OU make vs but a verye slender  
answer, saying, that we wer the  
first, & that you doo no other but that  
that we haue taught you. If wee  
should say the contrary, I know who  
should say the truth: but to auoide all  
quarels, the best is (folowing þ coun-  
cell of our Sauioꝝ) to geue you more  
then you demaund. Let vs put þ case,  
that we should confesse to be the first,  
doth it folowe therfore, þ your matter  
is good? I pray do but consider þ ver-  
dict that you both geue of your selues  
& of vs. we are (according to your sa-  
cred gospel & Apostolical iudgement)  
no other but pooꝝ & simple Infidels, &  
superstitious Idolaters: but contrari-  
wise, you are Apostles, Prophetes, E-  
uangelists, þ true childꝛe of God. Se-  
ing the, that god hath shewed you so  
much fauoure, and poured vppon you  
the bountifull giftes of his grace,  
howe haue ye sought so cruellye to  
A.iiii. reuenge



A notable discourse

18  
revenge your selues against his ex-  
presse commaundement. Is this the  
waye of reformation, to shewe your  
selues as yll as we or worse: seinge  
that the matter falleth out so plainly,  
I pray you be not so obstinate, geue  
place vnto the best to reforme the rest,  
for to be worse then you I think none  
can be founde. You my masters, that  
can make such tedious sermons, and  
rayle at large against our Popes and  
Bishops, whye doo you passe over so  
lightly the faultes of your ministers?  
you set out gloriously the titles of A-  
postles, Prophets, Euangelists, & ex-  
traordinarie messengers of God for  
your selues: as good Godfathers ye  
now christen our popes & bishops, cal-  
ling them rauening and greedie de-  
uouring wolues. In this ye do great-  
lye abuse the intellection of the scrip-  
tures: for if you marke well that that  
our Saviour doth saye, ye shall find,  
that ye runne farre wide of the text,  
and

*note*

John, 10.

and the similitude of the wolfe doth  
full well appertayne vnto your mini-  
sterie. There he doth Declare the diffe-  
rence that is betwixt the good shep-  
herde and the bad (which he doth call  
Mercenarium) & the wolfe. The good  
Shepherde is he, that doeth hazarde  
and venture his life for his flock: The  
yll Shepherde is he, that taketh the  
milke and the wool from the sheepe, &  
letteth them come without taking a-  
nye care to keepe them. The wolues  
seeing them come abroad, scatered fro  
the flocke, doth deuoure all those that  
are yll kept. The good Shepherde is  
our Sauour Christe and his Apo-  
stles, and all the good Bishops that  
did florish in olde time, and al the ho-  
lye Confessors and martyrs that haue  
liued in the golden age, when þe bloud  
of our Sauour Christe was yet hot  
boyling in their heartes. The yll shep-  
herdes haue folowed after, whiche  
haue not cared for their sheepe. The  
wolues



wolues (which are the heretikes) see-  
 ing this haue scatered the sheepe out  
 of the fould of Christ, which is the ca-  
 tholike Church, where they had bene  
 bozne spiritually, that is to saye, rege-  
 nerated w<sup>th</sup> the grace of the holy ghost,  
 & the Sacrament of baptisme, to fo-  
 low the sectes of perdition. If all our  
 Shepheardes had bene as carefull to  
 keepe their flockes as they ought to  
 haue bene, your Congregation had  
 neuer ben so strongly builded as it is  
 at this Day in Fraunce. And therefore  
 you offer your Church (if it maye be  
 so called) great wronge, when you  
 speake against the abuses of ours, for  
 our sinnes haue bene and are the prin-  
 cipall foundation of your buildinge.  
 And euen as the worme is nourished  
 in the Aposteme with the yll humors,  
 euen so you feede of our faultes, and  
 are nourished with our sinnes, youre  
 fyre burnes with our wood: and if we  
 woulde amende our liues, I knowe  
 howe

howe soone your religion woulde de-  
cape. And therefore our Pastors are  
not wolues, but they haue permitted  
the wolues to deuoure their sheepe,  
and so they shall aunswere for them  
before the throne of the eternall  
Judge, who doth aduertise them by  
the Prophete Ezechiell, that they shal  
aunswere for all the mischieses that  
happen vnto their sheepe, manye  
of the which are scabbed and full of  
diseases: and therefore I would haue  
you to cause some bodye to choose a-  
mong yours and ours those that are  
best, to the ende, that through this di-  
uision, and your ayde, we maye take  
the rest. I thinke, that if anye thing  
condemne vs, it wilbe this cause, for-  
asmuch as we haue continued in that  
doctrine which was preached vnto  
vs at the firste, as you your selues can  
not denye, if you will confesse the  
truth.

¶ The



## ¶ The. 38. Chapter.

**A**Ll our auncient doctours, as well of the Greeke, as of the Latine Church since the Apostles time, and the Christians of all the foure quarters of the world, which wer in those dayes, haue made their promises and vowes vnto God, euen as we doo now, & at their baptisme they did vse euen those very Ceremonies that we do, with the self same exorcismes, adiurations and annoyntings, that we doo vse in our Catholike Church, which you call Papisticall: & to proue this true, we wil bring þe said auncient doctours as witneses, if it please you to read the places that we wil quote. Tertulian (who liued verie neere the Apostles time) doeth make mention in his booke that he intituled, De resurrectione carnis, of the annoynting vled at the Baptisme, and of the renouncing the deuil and all his pompe.

In

In his booke De corona militis, he doth speake of the thirde dipping vnder the water, in the name of the father, the sonne, and the holpe Ghoste. S. Ciprian the Martyr, who was aboue. 1300. yeres agoe, doth write in the second volume of his Epistles, Epist. 12. how they did vse in his time to geue the holpe Chrysme vnto the childzen that were baptised. Origen in his twelfth Homilie, and in diuers other places of his works doth make mention of the renouncing of the deuill at ones baptisme, and of the making of the signe of the Crosse vppon childzens faces when they were christened. S. Iohn Chrysostome in his. 12. Homilie, vpon the fyrste Epistle to the Corinthians. Cap. 4. And in his fyrste Homilie vppon the fyrste Chapter to the Ephesians, he doth make mention of the sayde renunciation made from the deuill and all his workes. Reade I pray, if it be your pleasure, S. Aug.  
in



A notable discourse

in Psal. 31. Aug. li. 15. contra Iulian. Pel-  
lag. li. 1. Cap. 2. Item de nuptiis et con-  
cupiscentia. Lib. 1. Cap. 20. In Ioannē,  
tract. 33. In Canonicam Ioannis, tract.  
3. et Tractat. 6. Et de ecclesi. dogmat.  
Cap. 31. De Simbolo, lib. 1. Cap. 7. et  
lib. 2. Cap. 11. Et libro de his qui initi-  
antur sacris. Cap. 1. Basilus de Spiritu  
Sancto, Cap. 15. et. 75. Arnobius in Ps.  
27. All these Doctoures, which were  
aboue a thousande yeeres agoe, if  
you reade in them the places that  
heere I haue quoted, you shall fynde,  
that they did vse at the Baptisme of  
their children those verye Cerimo-  
nies that we doo nowe vse, and that  
you doo so mislike. And as for Con-  
fession, before the receauing of the  
Sacrament, our Sauour Christe  
doeth teache vs, that the Ecclesiasti-  
call Ministers haue authoritie to  
bynde and forgeue sinnes. S. Ciprian  
in his fyfth Sermon De lapsis, Ori-  
gen vppon the thirtie and seuenth  
Psalme,

*note to  
the end*

*Ioh. 20.  
Mat. 16.*

Psalme, and in Leuit. Hom. 2. S. Augustine lib. 2. de visitatione infirmorum Cap. 4. S. Ciril. libro. 12. in Ioannem, Cap. 56. S. Hierom in Ecclesi. Cap. 10. All these Doctours, according to the Scriptures, in these places doo confirme auricular confession. And as for praying vnto the Saintes in Paradise to helpe vs with their prayers, reade Origen, in his thirde Homilie vpon the Canticles, and in his second booke vpon Iob, and in his eyght booke in Ecclesi. Reade Chrysostome, in his eyght Homilie vpon the Epistle to the Ephesians, the fourth Chapter, and S. Augustine, in his twentie booke against Faustinus, the one and twentie Chapter, and Saint Hierom against Vigilantius. All these make mention of the praying vnto the Saintes. And for praying for the deade, Reade Tertulian in his booke De Monogonia, and in his booke De Corona militis, and Saint Ciprian  
ad



ad plebem Furnensem, and in the fyfth booke of his Epistles: and Origen in Hieremiam. Hom. 12. Item in Epist. ad Ro. lib. 8. cap. 11. Reade Chrysostome, in his third Homilie vpon the Epistle of S. Paule to the Philipians, and S. Aug. li. 2. de gen. against the Maniches, Cap. 20. and in the Incheridion ad Laurent, Cap. 110. Item, libro de cura pro mortuis agenda. All these Doctours, whose workes haue continued these. 1200. yeeres, Doo teache vs all these thinges that nowe we Doo obserue, the which they left in writing by the ordinaunce of God, to confute suche heretikes as you are.

¶ The. 39. Chapter.

*note all this cap* And if I did not thinke, that it would be to tedious for the Reader, I would set forth the rest of our Catholike doctrine, & the confirmation of it by the testimonie of suche a number, of not onely Doctours, but ther-

therewith al holy Confessors & Martyrs, which have suffered for our religion, and that haue taught vs, both by worde of mouth, and by writing, all that we doo vse at this daye, teaching vs to liue and dye in it and for it. I would haue you answere me vnto this: Doo you thinke, that they be in heauen or in hell? I know wel, that meere scrupulositie of conscience will make you not expresse plainely that, that your works doo teache, and that you will remit this questio to y<sup>e</sup> iudgement of God. But this is not to the purpose, for I do not demand of you any absolute answere, as if you had bene in heuen or hell to see it: but this, to vtter in your conscience, what you thinke of those that haue holden, mainteyned and confessed our fayth (whom you call Infidels and superstitious Papistes) are they condemned? If you say, yea, Then wherefore was the bloud of Christe shed on the

M.i.

Crosse?



A notable discourse

Crosse: it had bene better that he had  
neuer suffered, if this were true. If you  
saye, that God woulde be mercifull to  
them, because their error proceeded of  
ignorance, and so, that he will haue  
pitie of vs, because of ours. But I  
knowe, that you will say, that we are  
nowe vnercusable, because that wee  
do refuse the truth that you do preach.  
By the selfe same reason our aunce-  
sters can alleage before God no good  
excuse, forasmuch as they do make no  
accompt of the receauing of such mi-  
nisters as you are, and that haue pre-  
ched the like Gospel that you doo an-  
nounce vnto vs. S. Hierome and al the  
Christians of his time are then con-  
demned, because they woulde not re-  
ceauie the Gospel of Vigilantius, who  
did euen as you doo preache, that we  
shoulde not allowe the exposition of  
the Doctours, nor honour the reliques  
of Martyrs. S. Augustine is likewise  
condemned, because he wrote & pre-  
ched

ched against the Arrians, who taught  
as you do, that it is an offence to pray  
for the dead. And to be brieve, if that  
which you doo preach ought to be cal-  
led the Gospel and true word of God,  
since the Apostles time ther hath bene  
never a Christian Doctour in the  
Church: for they haue all taught the  
contrarye to your forged Gospell, as  
euery man may see, that will take the  
payne, but to looke in their workes, or  
to reade those places that are quoted  
by me and diuers others that haue  
confuted your heresies manye a hun-  
dred yeere agoe by their authorities.  
Let them then that haue any eyes,  
behold: the hazarde that ye runne in-  
to, and so manye others throughout  
the worlde, which folowe your opini-  
on. If one shoulde come to accuse an  
other of falsehoode, and that before  
he be assured of this matter, where-  
with he did seeke to attaynt the de-  
fendaunt, woulde not one thinke



A notable discourse

his matter verie great, or his know-  
ledge verie small, to run headlong into  
the danger of that crime, which, if  
he could not proue, he shoulde be con-  
demned for himselfe. What then shall  
become of you, O most simple sheepe,  
which seeke with fained arguments  
to condemne, not one or two, but all  
Christians and Catholikes that haue  
bene in this worlde since the Passi-  
on of Christ, the which haue refused and  
reproued your doctrine as hereticall,  
& haue taught vs this that wee holde  
at this day? But now to answer vnto  
that that was mentioned a litle be-  
fore, and that which a number of your  
flocke haue told me, when I haue con-  
ferred with them, which is, that the  
errour of our predecessours was not  
imputed vnto the, forasmuch as these  
good simple people went to worke af-  
ter the grossest sort, thinking to doo  
well, and that as then they did not  
vnderstande well the truth, which is  
nowe

nowe brought to light through your  
 Gospell. I saye, that in this ye are de-  
 ceaued more then halfe the value of  
 your religion: for before some of them  
 dyed, they had forgotten more then e-  
 uer you haue learned, for all that, that  
 you know you haue learned it of their  
 bookes (or stollen it, to say the truth)  
 interpreting both their woordes and  
 Scriptures contrary to the truth of  
 their meaning. And although it were  
 so that they had al erred, your colored  
 excuse of simplicitie could auaille them  
 nothing, for the worde of God would  
 accuse them. If the Gospell (saith S.  
 Paule) had bene hidden, it hath bene  
 hidden to those that haue perished, the  
 spirites of the which the God of this  
 world hath blinded: then if that those  
 vnto whom the truth hath beene hid-  
 de haue perished, wherfore doth your  
 excuse serue them? This being true, as  
 it is moste like, I meane, & they haue  
 not erred, nor that you onely shalbe sa-

2. Cor. 4.



ued, and they all condemned. To my  
 iudgement our auncesters w<sup>th</sup> all their  
 simplicitie did neuer erre so muche as  
 your disciples doo, to folowe such ma-  
 sters, as condemne that faith that the  
 catholike church hath taught & main-  
 teyned these. 1500, yeres, to mainteyn  
 those heresies that haue bene buried in  
 hel many an hundred yere agoe, and  
 nowe are called vp againe by Martin  
 Luther, Calvin and his felowes.

¶ The. 40. Chapter.

Luk. 18.

Yf that by a good and a right title  
 your disciples call them selues the  
 children of god, this makes me beleue  
 that the saying of our Saviour is ful-  
 filled in them, y<sup>e</sup> which is, The childre  
 of this world are wiser in their gene-  
 ration then the children of light: To  
 proue this true, we see this daily expe-  
 rience: for a wise worldly man when  
 he doth put out his money to gayne,  
 he will not trust the promise so soone  
 of

of one or two or three, as he will doo  
the bondes of a whole Towne or Ci-  
tie that should warrant or assure his  
gayne. But you nor your Disciples  
haue not done thus, but rather y<sup>e</sup> con-  
trarye. It had bene better for you to  
haue fyrste put youre fayth and truste  
in God, beleeuing that he hath geuen  
his holye spirite, and declared the  
meaning as touching the Scriptures  
vnto the Catholike Church, and not  
to hazarde the hope of your saluation,  
putting it into the handes of Luther,  
Zuinglius, Oecolampadius, and three  
or foure other such peltung merchan-  
tes, which haue newly set vp shoppes  
at Wittemberge, Geneva and Losane,  
whiche one of these dayes we shall see  
bankruptes, as their predecessours  
haue bene before them, the which af-  
ter that they had deceaued the poore  
simple Catholikes, and gayned some  
of their soules for the deuill, they  
haue at the laste solde all theyr



A notable discourse

their honestie and credite, so that at  
this daye, except that it be those that  
reade the auncient historyes, no bodye  
els doth remember, that euer they li-  
ued in the world. You are come now  
last of al to make vp their merchaun-  
dise, but your credite can hardlye be  
good before God: for you shall haue a-  
gainst you all the auncient Catholike  
Churche, which hath continued visi-  
ble since the comming of Christe vnto  
this daye, all the doctours of all the v-  
niuersities, all the Empires, King-  
domes and priuate state throughout  
all the worlde, which haue receaued &  
honoured this doctrine, that you call  
Papistical. And if you saye, that you  
will not trust men, but the very word  
of the Lord, we agree to the like, that  
we ought all to beleue the Scripture,  
but we vary about the interpretation,  
for you interprete it after one sort, and  
we after another: you expounde it af-  
ter a newe sort, and the Catholike  
Churche

Note

Churche doth folowe the olde exposition of the auncient Doctours and traditions which you haue forsaken: or to saye the truth, your Ministers haue led the sheepe astraye from the olde flocke, at the departing from the which they haue bene all scatered abroad, some folowing Luther, some Caluine, some the Anabaptists, and so forth, for the which the Popes and kinges and others that haue had the gouernment of the Churche, shal answer at the last Day of iudgement, for as much as while they slept, you haue come and sowed weedes among the good corne. Then seeing you are the sheepe that come astray, what excuse can they make before God, that wilfully folowe your steppes? we confesse, that we are the poore sheepe of God that haue continued with our olde flocke stedfast and whole, as touching our religion, but verie weake & sickly as touching our maners: that is  
to



82 A notable discourse

to say, full of sinnes and vices, attending some sage phisitions to heale vs, and good pastors to keepe vs, casting out the chaffe from the cozne, I mean, cutting off those abuses that are offensive not to suche scrupulous consciences as you haue, but vnto him that doth threaten them for the carelesse liues of their sheepe, and so to continue in that auncient fayth that by succession of pastors we haue receued from the Apostles.

¶ The.41. Chapter.

I knowe well, that you wil take this confessiō of mine to your adiantage, saying that for feare of being infected with our superstitious diseases, you haue seperated your selues frō y<sup>e</sup> common flocke: but if you do consider my firste wordes, they haue barred you al maner of wayes to reply iustly: for I haue already said, that although we be sickly and weake sheepe, as touching our doings or maners, yet, in regarde  
of

of our fayth (thanks be to God) we are safe and sounde, keeping still that integritie of religion that by succession of pastors we haue receaued from the Apostles, without adding or diminishing any thing to the grounde of our catholike beleefe: for as for ceremonies the Church hath vsed the euer as touching þ time & the place, to þ honor of god, & edification of our neighbor: and therfore, if you did seperate your selues from our kind of liuing, to leade a holy solitarie life, as þ holy Heremites and saintes haue done in times past, forsaking þ conuersatiõ of þ cõmon people, to liue in contemplation, wout separting the selues frõ þ cõmunion of the Churche, in the which they haue bene baptised, and had receaued their faith, your doings had ben as much worthe of praise in that respect, as now they are damnable, considering howe you forsake the common tabernacle, within the which both you and we haue receaued the Sacraments of regene-

*note*



A notable discourse

Mat. 7.

ration, and our spirituall foode altogether. And to the ende that no bodye runne astray from the right path that he should folowe, the good Christian ought to fixe in his minde this resolution, I mean, to serue God, and to liue in the Catholike fayth, commonlye or priuately: for when there is any question put, as touching the life, the common way, as Christe doth saye, doeth leade one to perdition, and the narrow waye doth guide vnto the port of salvation. But if one speake of religion, the contrarie is verified: for the common way is the way of health, & the priuate way is the path of damnation. The Prophete Dauid in the. 24. Psalme, had a regarde to this, when he prayed god to teach him his waies by the religion, and his pathes, by the maners and customes.

¶ The. 42. Chapter.

NOW to turne to the partition that we

we haue vpon the.34.and.37. of Eze-  
 chiell, and vppon the tenth of Iohn, it  
 is playne, that we are the flockes of  
 weake and sickly sheepe: and your dis-  
 ciples are the sheepe that runne this  
 way and that way astraye: those that  
 are our yll prelats take vpon them the  
 title of Mercenarij pastoris, but vnto  
 your Ministers the titles of deuou-  
 ring wolues, may be applyed with-  
 out any scrupulositie of conscience: for  
 you watche to none other intent, but  
 to make the sheepe runne out of the  
 fold, and to deuour them, because that  
 our pastors haue not taken care to  
 keepe them. And although they bee  
 not excusable, as well for their silence,  
 as for their naughtie liues, I see not  
 your Patriarchs and zealous Mini-  
 sters amende muche them selues, the  
 faultes that they finde in vs: for be-  
 sydes the true and certayne experi-  
 ence that we haue had by the tryall  
 that we haue seene to our coste in this  
 Realme,



A notable discourse

Realme within these fyue or six yeres;  
I haue read full manye a golden Le-  
gend of your sacred martyrs and holy  
Bishops, which do not altogether re-  
dound to the honor of your pretended  
reformed Church. And among others  
Theodore de Beza Caluins successor in  
the Pontificate seate of the holy Citie  
of Geneva, of whom suche thinges are  
preached abroad, that if the one halfe  
of them be true, he is scant so good a  
man as S. Iohn Baptist. And because  
I woulde not haue you to mislike  
them for their religion, I will not al-  
leage, to verifie this, anye Catholike  
authour, but some of Luthers Suc-  
cessours your fyrste founder, who  
taught you to wyte so learnedlye (I  
woulde saye raylinglye) againste the  
Churche of Rome. Tilemanus Heshu-  
sius a Minister of the Lutherans, in  
the booke that I haue alreadye no-  
ted, doeth openlye accuse the sayde Be-

In his  
booke of  
the true  
body of  
Christ in  
the sacrif.  
written  
in Latin.

za of great infamye, that he did not  
 onely content the fansie of his minde,  
 with leading a luxurious and a licen-  
 tious life, and to stayne his bow with  
 a bolte of adulterous loun, but that  
 that is worse, he himselfe hath set  
 forth in writing al his lasciuious acts,  
 the which (saith he) he hath songe in  
 sacrilege ryme to the Instrument,  
 to manifest his synne to the whole  
 sight of the worlde. And in that very  
 booke he doth say, that Beza, who (as  
 I haue tolde you) is a Bishop of the  
 holy Citie of Geneva, is an infamous  
 monster, whose naughty life any man  
 maye reade set forth by himselfe in his  
 owne Epigrams: and notwithstanding  
 (sayth he) to heare him speake, you  
 woulde thinke he were Saint Iohn  
 Baptist, for he can talke of nothings  
 but of his holpe life. This same very  
 Minister in the booke where he writ-  
 teth these thinges, he doeth laye to

Bezas



Bezaz charge that he tooke with him  
to Geneva another mans wife, with-  
out the knowledge of her husbande,  
whose name was Candida. Thus see-  
ing by the verye testimonie of those  
that are our enemies, & that are your  
brethren, as touching the seeking to  
ouerthrowe the Catholike Church.  
The principall pillars of your Church  
are barodes, theeves and adulterers,  
ruffins: why doo ye not firste begin to  
reforme your selues, to this intent, that  
when we see, that you haue taken the  
blocke out of your own eyes, we may  
be the better content, that you should  
spye the mote in ours. Remember that  
our Saviour sayth in the Gospel, that  
the phisition ought to cure himselfe.

The. 43. Chapter.

**Y**ou that can saye so well, that one  
ought to liue according to y<sup>e</sup> scrip-  
ture, and that you will by it reforme  
vs, why do ye not beginne with your  
selues

selues, to geue vs the better example.  
From whence come so many kinde of  
bluries and excessive interests as you  
doo ble? You call our Church abho-  
minable and adulterous. He that is  
among you without sinne, let him cast  
the fyrste stone. You doo abhorre our  
Idols (as you terme them, talking of  
our Images) howe commeth it to  
passe then, that some of youres should  
come so neere vs that are Idolaters,  
as to rob our Churches, and to carpe  
away the Images and reliques, and  
to go and sell them in other places?  
But nowe to make an ende of this  
discourse, although it were so, that  
your woorkes were the best of the  
worlde, yea, whollve without spot or  
sinne (as some of you doo affirme) yet  
were not they sufficient to moue vs to  
chaunge our religion, nor to forsake  
that that our forefathers haue taught  
vs: for although it be so, that our Sa-  
uiour Christe was as iust and as in-



A notable discourse

72  
nocent as any can be, hath beene, or e-  
uer shalbe, yet neyther his holy life, nor  
the Scriptures that he did alleage, to  
proue his coming by the authoritie  
of the Prophetes, nor the testimonie  
of S. Iohn Baptist: all these thinges to-  
gether were not sufficient to perswade  
the Jewes to forsake their old lawes,  
and to receaue the Gospell, without  
the testimonie of the great miracles  
that he did in their presence. He doeth  
confesse this plainely, where he sayth:  
If I had not done in their presence  
the workes and miracles that neuer  
any had done, they should haue no sin.  
This sentence is moste notable and  
woorthy to be grauen in the heartes  
of all Catholikes, to assure their con-  
sciences, which are troubled with such  
diuersitie of opinions. For although it  
were so, that you my masters were  
the honestest men of the worlde, sent  
from God to teache and preache a  
true doctrine, yet shoulde we be excu-  
sable

table before God for not receauing of  
your commission, even as the Jewes  
had bene for not receiuing of our Sa-  
uiour Christe, if he had not done so  
manye miracles. For we knowe no  
cause, why you shoulde be more priu-  
leged then Christe. And seeing that you  
haue shewed nothing to verifye it  
this waye, and that the Scriptures  
make no mention of your vocation,  
nor you shewe no miracles, and that  
your liues are at the least as yll as  
ours: what moues you to be so bolde  
and so vnshamefaced, as to threaten  
vs with eternall damnation, if we re-  
ceane not your hereticall doctrine, the  
which is so full of discordes and diui-  
sions, that one maye easilye gather by  
this, from whence it came, and whi-  
ther it doeth leade one, although yee  
haue nothing in your mouthes, but  
the Gospell & the worde of the Lorde?  
and as S. Augustine sayde vnto your  
semblables, *Sola personat apud vos*



veritatis pollicitatio. I say no more at  
this time, but that I beseeche God to  
directe you as nere to vs as you are  
farre from vs, and to inspire youre  
minde to turne to the flock of Christ,  
the which, both to your owne harme  
and ours you haue forsaken.

**FINIS.**

**An offer made by a Ca-**  
tholike to a learned Protestant, where-  
in shall appere the difference betwixte  
the open knowen Church of the Ca-  
tholikes, from the hidde and  
vnknownen congrega-  
tion of the Pro-  
testants.

.01.3A

**F**irste, seeing it cannot be De-  
nyed, that our Sauour  
Christe before his departure  
and Ascension, did commit  
the charge and gouernment of his  
Church, the testimonie of his word,  
the truth of his Gospel, the ministra-  
tion of his Sacramentes, to his A-  
postles and Disciples, & that not only  
for them selues, but to their successors  
Bishops and priests, & to none other,  
saying onely vnto them: Euntes, doce-  
te omnes gentes. Go ye and teache  
all people and nations of the worlde,  
baptising them in the name of the fa-  
ther,

I

Mat. 28.  
Mar. 16.

A.i.

ther,



An Offer to the  
ther, and of the sonne, and of the holy  
ghoste, teaching them to obserue and  
keepe all thinges which I haue com-  
maunded you. Further Chapostle S  
Paule being at Miletum, in execu-  
ting of his charge and gouernment,  
gaue this admonition to the bishops  
and priestes there assembled before  
him, saying: Attendite vobis, et vniuer-  
so gregi. Take hede vnto your selues,  
and vnto the whole flocke of Chryste,  
in the which the holy ghoste hath or-  
dained you bishops. Regere ecclesiam  
dei, to gouerne the church of God.  
And in the thirtenth Chapter of his  
Epistle to the Hebrews he doth com-  
maunde al other sortes of men, with-  
out exception of Emperours, kinges,  
Queenes, a princes, to obey their bis-  
shops and priestes, saying: Obedite  
Præpositis vestris, et subiaceite eis, ipsi  
enim peruigilant, quasi rationem pro  
animabus vestris reddituri. Obey your  
Brelates, and doo what they ap-  
point

Act. 20.

Heb. 13.

## Learned Protestant.

poynnt you, for they doo watche, as  
men that shall render accomptes for  
your soules. Seeing that by the testi-  
monies before alleaged it can not be  
denyed, but that the charge and go-  
uernment of Christe his church, the  
preaching of his doctrine, the admi-  
nistration of his Sacraments, was  
by him committed to his Apostles &  
Disciples, and to all Bishops and prie-  
stes as Successors of them, to plant  
christian fayth and religion in his ca-  
tholike church vniuersally throug-  
hout all nations, coastes and quarters  
of the worlde. Seeing this is by the  
playnnes of the sayde Testimonies  
of suche an vndoubted truth, that it  
cannot be denyed: Nowe let the lear-  
ned Protestant, affyrming princes to  
be the supreme heades of the Church,  
eyther shewe by some suche other  
like playne testimonies of the scrip-  
tures, that our Sauour Christe did  
committe the chiefe charge and  
A.ii. supreme



Supreme gouernment of his Church  
to Emperours, kinges, Queenes and  
princes, to plant christian fayth & reli-  
gion in the same, or that anye one of  
Christe his Apostles or Disciples did  
conuert any people, lande, or countrey  
from their Idolatry & Ethnike kinde  
of liuing, to Christian fayth & religion  
by preaching the doctrine of the  
Protestantes: as of onely fayth to iu-  
stifye, the contempt of good workes,  
and that they be all vncleane in the  
sight of God, the denyall of free will,  
of the reall presence of Christes bodye  
in the holy Eucharist, of the sacrifice  
of the moste blessed Masse, the aboli-  
shing of Christe his Sacramentes, &  
of all grace and goodnes by them co-  
ferred vnto vs, then I shal yeelde and  
recant, and not before.

2      Seconde, Christe his Catholike  
Church being on this wise planted  
by Chapostles & Disciples of Christe,  
by Bishops and priests the successors  
of

Learned Protestant.

of them, had at all times a special care  
and regarde, not onely of preaching  
Gods worde, but also of the preserua-  
tion of the same worde and Gospel by  
writting, of the sacred Bible, and holy  
Scriptures, and did discern & iudge  
them from all other writings pro-  
phane or authentique of all sortes.  
What Church hath had from time  
to time the custody of the sacred scrip-  
tures, and most safely hath preserved  
them for the necessary foode of Gods  
people, and from the corruption of the  
aduersaries, as wel Jewes and Gen-  
tiles, as schismatikes and heretikes of  
all sortes, but onely the common  
known Catholike Church of Christ?  
When therefore the learned Prote-  
stantes shalbe able to bring proufe to  
the contrarie, that their priuate con-  
fenticles and congregations were  
firste bringers forth of this sacred Bi-  
ble and the worde of God written,  
the chiefe preservers and Defenders of  
the



An Offer to the

the same in all times and ages, from  
all Jewes, Gentiles, heretikes and  
schismatikes, Then I will, as I saide  
before, reuolte and recant.

3 Thirde, shew me good reason why  
ye protestants doo beleue our catho-  
like churche enfourming and telling  
you this to be the word of God writ-  
ten, the true Bible and sacred Scrip-  
tures, and doo refuse to credite her in  
the true sense and vnderstanding of  
the same Scripture, she being vn-  
doubtedly led with the spirite of god  
in them both: For if the Catholike  
Church had the true spirite of God  
in discerning and iudging the true  
Scriptures of God, from the rest not  
Scriptures, why shoulde not we be-  
leue that same catholike churche go-  
uerned and led by the same spirite, in  
genuing the true sense, meaning and  
vnderstanding of the scriptures. Whe-  
re ye shalbe able to render a sufficient  
reason of the one, and not of y<sup>e</sup> other,  
I shall

L earned Protestant.

I shall then yeelde and recant, and  
not before.

Fourth, Let the protestantes make  
sufficient proufe by auncient writers  
of the ecclesiasticall histories, what  
church it is, that all these fyftene hun-  
dred yeres past hath continued thro-  
roughout fyne and stedfast; whyles  
all other conuenticles and congrega-  
tions, as well of the Arians, as of the  
Nestorians, Maniches, Novatians,  
Migilians, Iovinians, and the rest of  
heretikes of all sortes, have decayed,  
bene conuincid and ouerthrowne,  
that by any other church, then by the  
common knowne catholike Church  
of Christe, And I shall then yeelde and  
recant, and not before.

If it may sufficiently be pro-  
ued, that any other Church then the  
common knowne catholike church  
of Christe, hath instituted and ordey-  
ned all goodly ceremonies, & solenne  
observations in the same dayly practi-  
sed

4

5



tised and vſed, as the feſtiuall dayes  
of Chriſtmas, Candlemas, Eaſter,  
Whitſontide, the feaſts of thapoſtles  
and holy Euangelists, of S. Micha-  
ell tharchangell, and of all halowes &  
blessed Saintes, the obseruation of  
the holpe fast of Lent, and Ember  
dayes, the faste of thapoſtles, and of  
all the aforeſaide feſtiuall Eues, beſide  
the weekely fast of Frydayes & Sa-  
turdays, & the rest yet obserued and  
allowed on both ſides, to the honour  
and glorie of God; Then I will re-  
ſtante, and not beſore.

**S**ixth, let the protestantes shew  
what Church from Christe his time  
hitherto, and for the whole space of  
these fiftene hundred yeres past, hath  
exercised discipline and due correction  
upon offenders in all degrees, and for  
that purpose hath not onely provided  
and made, but continually executed  
lawes, canons and decrees ecclesiastical,  
by suspension, excommunication,

Learned Protestant.

tion, degradation, and such other like. Let the proue this discipline to haue proceeded of the Protestants congregations, or to haue continued from time to time, in anye other Church, then in the common known Catholike Church of Christe, And I will then recant, and not before.

Seuenth, let me know of the Protestants, what Church hath brought forth for the space of these fyftene hundred yeres past, as children begotten of her owne wombe, so manye thousandes of blessed Martyrs, of stoute and bolde confesors, of pure and innocent virgins, and of other holpe Saintes of all sortes, and so acknowledged of eyther partie. And if it shall in fine fall out, that anye one of them was of the Protestants congregatiō, faith or belief, whyles they liued here, and not of the comon known faith and religion of the Catholike Church of Christe, or that they were approued  
and



An Offer to the

and canonized for Saintes, when they were deade, by the protestantes congregation, and not only by the catholike churche of Christe, I shal then submit and recant, and not before.

8 Eight, whereas the Apostle Saint  
7 Paule testifieth, that Christ gaue vnto his Churche, some Apostles, some Prophetes, some Euangelistes, some pastors and doctours, ad consummationem sanctorum in opus ministerij and so to continue to the edifying of his body the catholike Churche vntill his comming agayne. Nowe if the Protestants shalbe able to proue by ecclesiasticall histories of all ages, the continuance and vse of the said functions and degrees in their congregations, and that by some orderly succession and playne accompt made from Christ his time hitherto, they haue neuer lacked the sayde appointed officers, or that any other church than the common known catholike church of Christe

Learned Protestant.

Christe, hath had at all times the continuance of the same, I shall then relent and relent, and not before.

Ninth, whereas the protestants by the drift of reason and argument are forced of the Catholikes, to acknowledge and confesse their church and congregations to haue lyeen hydden & vnknown for the space of one whole thousand yeres together, without all the foresayde functions and ministrations of Apostles, prophets, Euangelists, pastors & doctors of their gospel, fayth and religion, at the least wise to be openly perceyued and known: If therefore they shalbe able for the space of that whole time to proue by auncient writers of ecclesiastical histories, any other worde, Gospell or doctrine to be vniuersally and openly taught, any other Sacramentes to be ministered, anye other discipline or correction to be practised, anye other Judgementes, Decrees, Canons,



or labors to be executed, then those which were dayly practised in the common known Catholike Church of Christe, I will then recant, and not before.

10

Tenth, forasmuche as the Protestantes doo aspyre their congregations, faith and religion, to haue bene practised in the primatiue Church of Christe, some of them for the space of the firste three hundred yeeres, as John Caluine: some for the space of foure or fyue hundred yeeres, as Martine Luther and his complices: some for the whole space of the fyrste six hundred yeeres, as master Jewell, and the authours of the Apologie of the Church of England, and therein not agreeing among them selues (as the maner of heretikes is) I requyre some better stayed and certayne tale of them, where and when this soden change from the Protestants religio to the Papists should be made, as in what

Learned Protestant.

what p[er]e of our Lorde, vnder what  
p[ro]p[er] and Emperour? by what p[er]-  
sons of name it was so brought and  
brought to passe, and vpon what oc-  
casion, & what Apostles, p[ro]phetes,  
Euangelistes, Pastors and Doctours  
of their congregations did gaynesay  
or withstande the same? And who  
doth make anye mention of this so-  
deyne and meruailous change of the  
p[ro]testantes religion to p[ap]istrie?  
what one ecclesiastical writer, or au-  
cient father of the whole world? And  
when they shalbe able reasonably to  
answere, and to satisfie these my de-  
maundes, then I will recant & peeelde  
to them, and not before.

Eleuenth, Let the learned p[ro]te-  
stant shewe me what order of seruice  
or common prayer, what order of mi-  
nistration of Sacramentes their  
Churche had, before p[ap]istrie (as they  
call it) preuayled in the worlde. Let  
him shewe me one booke, or copie of  
anye



An Offer to the

any Communion, or what els you  
liste, that was in Englishe, or in anye  
bulgare or common tonge, beside the  
Hebrieue, Greeke and Latine, or that  
lacked prayer for the soules departed,  
or inuocation to Saintes, or sacrifice  
for the sinnes both of the quicke & the  
deade, or that charged a number to  
receaue with the prieste, or that he  
could not els consecrate or say Masse  
receauing alone, or that the people  
should take the sacrament for breade  
and wine, and not for the reall bodye  
and bloud of Christe, or that they  
should geue no honour to it, or not re-  
serue the same for the comfort of the  
sicke and diseased people, or that deni-  
ed extreme vnction, with the rest of  
the Sacramentes, to be behoufull or  
necessary for them: Let the learned  
protestant bring forth and shewe  
suche a Communion booke, or anye  
lease, lyne, or worde of any suche doc-  
trine, or any churche or congregation.  
taht

Learned Protestant.

that ever had any authentical service  
or ministration of the Sacraments,  
other then that which is yet daylye &  
openly practised in the cōmon know-  
en catholike churche of Christe, And  
I shall then recant, and not before.

Twelfth: I Demaunde of the lear-  
ned protestant to knowe cause & rea-  
son, why their congregations do ad-  
mit and receave all Bishops, priests,  
Deacons, and other officers spirituall,  
ordered by our catholike Church, as  
men lawfull and sufficient to preache  
the worde of God, to minister the sa-  
cramentes, and to exercise al spiritual  
Jurisdiction in no lesse wise, but ra-  
ther more, then if they had bene orde-  
red in their owne priuate congrega-  
tions: whereas the catholike churche  
of Christ doth not acknowledge any  
man of their ordering & calling to be  
any whit the more fit for any spiritu-  
all function in Christ his church, then  
other cōmon lay men. When therefore  
the



the learned Protestant shalbe able to  
 shew good cause and reason, whye  
 our Catholike Church, hauing by  
 their owne consent and approuing  
 lawfull priestes, Bishops and spiritu-  
 al ministers, not to be also the lawfull,  
 true and catholike church of Christe,  
 I will then recant, and not before.

13

Thirtene, I require of the learned  
 protestant to expresse what furniture,  
 furtherance or commoditie to the ho-  
 nor and seruice of God, did christiani-  
 tie, or any part of Christendome re-  
 ceauē by his Church or congregati-  
 ons: what temple or church did you  
 build at any time for your assemblies,  
 and seruice of god: what Bishopricks  
 for the better gouernment of y<sup>e</sup> church  
 did you founde or procure: what vni-  
 uersities, schooles or colleges did you  
 at any time erect for y<sup>e</sup> maintaince  
 of christian doctrine, fayth and reli-  
 gion: when the learned Protestant  
 shalbe able to proue by ecclesiasticall  
 histories,

Learned Protestant.

histories, and olde auncient writers,  
these things to be the monumentes  
of their conuenticles and priuate con-  
gregations, of their fayth and religio-  
on, and not of the common known  
fayth, religion, and catholike Church  
of Christe. Then I shal in like maner  
yeelde and recant, and not before.

21

14

Fourthene, Let the learned pro-  
testant name anye one fellowship or  
company of beleeuers in the whole  
christian worlde, that in all Articles  
of faith and religion be in one vnitie,  
in one meaning and beleefe, and con-  
tented also to captiue & submit their  
seuerall meanings to the iudgementes  
of their prelates and spirituall go-  
uernours, and of one chiefe head and  
pastor among them, in all ecclesiasti-  
cal things and causes: Let (I saye)  
the learned protestant name any one  
company thus agreeing among them-  
selues, and thus humbly affected in  
Christian fayth and religion, sauing  
his so, not so, and so.



An Offer to the

15 onely the holye and blessed felowship  
of the common known catholike  
churche of Christe, And I will then  
recant, and not before. so anoynting  
15 syene, I gaine I doe denfaunde  
of the learned protestant, whether  
Lutherans, Zuinglians, Illirians,  
Caluinists, Confessionists, Swenks,  
41 feldians, Anabaptists and such like,  
be al of one church and congregation  
or no? And if he be able to proue these  
sectes, being of such diuersitie in fayth  
and religion, to make one church, and  
that every one of them may geue sal-  
uation to their felowes, being so disa-  
greable one with another in high mi-  
steryes and popyes of fayth and re-  
ligion, or that I ought to beleue all  
those, rather then the one true catho-  
like church of Christe: or yet anye of  
these more one then another, all of  
them making such a bolde chalenge  
of the truth of Gods worde and Gos-  
pell. when the learned protestant  
shall be able by good reason, or by

Learned Protestant.

of argument to satisfie these my real  
questes; When I shall peeble and recal-  
cant, and not before.

Sixtene, when the protestant shall  
be able to proue, that those persons  
which in their departure made from  
the catholike church of Christe, haue  
more desyre to beate y<sup>e</sup> name of Sec-  
taries; as of Lutherans; Suingli-  
ans; Jlyrians; Calvinists; Swenke-  
feldians; and Anabaptistes; then the  
name of Christians or Catholikes,  
are the true members of Christ his  
Church, and not heretikes and schis-  
matikes; nor yet folowers therein of  
their forefathers, the Arians, whiche  
toke their names of Arius, the Ma-  
niches of Manes; the Nestorians,  
of Nestorius; the Monatians; the Vi-  
gilians; the Jovinians; Pelagians,  
Cutchians, and others; When I shall  
peeble & recant, and not before.

16

Seuenthene, I demaunde of the  
learned protestant; whether if the

17

B.ii.

whole



An Offer to the

21 whole space of that thousand yeres of  
blindnes, wherein their Church laye  
hid and vnknown, suppressed by pa-  
pistrick superstition and Idolatry, as  
they terme it, whether they whiche  
were then baptized, and openly pro-  
fessed Christ, were saued or not: If the  
Protestant doo answer, yea, conse-  
quently it foloweth, that they were  
saued without the Church of Christ,  
living in all ignorance, superstition &  
Idolatry, as they say. If he answer  
no, and that there was no saluation  
out of their hid & unknown Church,  
then all men of all degrees, yong and  
olde, for the whole space of the fore-  
sayde thousand yeres (by the Prote-  
stants iudgement) perished without  
all hope of Gods mercye, and were  
damned. When therefore the learned  
Protestant shall be able to proue by  
good reason and argument, eether  
that there is a way to saluation with-  
out the Church of Christ, or that all  
people

Learned Protestant.

people professing Christe, perished for  
so many hundred yeeres together,  
Then I will recant, and not before.

18

Eightene, Let the learned Prote-  
stant make prouf vnto me, how their  
hid, vnknown and secrete church,  
not hauing in it the doctrine of Christ  
his Gospell openly taught, no mi-  
nistration of Sacramentes, no spi-  
rite of prophesying, no discipline or  
rod of correction, no ordering of Bis-  
hops, priestes, and ecclesiasticall mi-  
nisters, nor yet anye other spirituall  
function executed in the same, for the  
space of one thousand yeeres together,  
Let him proue their hid & vnknown  
Church, with the lacke of all these  
thinges, to be the true spouse and Ca-  
tholike church of Christe, And I will  
recant, and not before.

19

Nineteene, Againe, on the other  
side, let the learned protestant proue,  
that it is not the true Church of  
Christe, that hath in the face of the  
worlde,



81

world, for the space of fiftene hundred  
yeres past, exercised preaching, the cō-  
uersion of nations to the obedience of  
the Gospell, that hath alwayes had  
the administration of Sacraments,  
the hearing of matters in controuer-  
sie, the orderly succession of Bishops,  
the vniiformitie of solenne Ceremo-  
nies, and the vnitie of fayth, that hath  
in her selfe all holpe functions of the  
spirite, as working of miracles, re-  
mission of synnes, the true sense and  
interpretation of Gods word, that is  
beautified with diuersitie of states  
commended by Christe, as with mar-  
tyrs, with confessors, holpe virgins, &  
such other. Let y protestant proue vn-  
to me, that this is not y true church,  
and that we are not bound to obey &  
beleue this church, & none other, in all  
controuerlies & doubles brylling ey-  
ther by y difficultie of scripture, or by  
vain contention & pryde of heretikes,  
and I wil yeld & recant, & not before.

361300

Twentie,

L. earned Protestant.

Twentie, Moreover, let the learned protestant proue, that true and catholicke church of Christe may at any time be voyde of Gods spirite (which he hath promised to be to his church for euer) saying: Et ego rogabo patre, et alium paracletum dabit vobis, vt maneat vobiscum in aeternum) or falsly to interpret any sentēce of holy scripture, or to induce any error among people, or approue vnprofitable and hurtful blases among the christians, or that she suffereth any damnable abuse in her religion, without open reprehension thereof: Let the learned protestant proue anye of these poyntes, And I will then yeelde and recant, and not before.

20

Ioh. 14.

22

One & twentie, If vnitie in faith, austeritie of life, sharpe discipline, great penance, muche fasting, large almes, godly deuotion, obedience to higher powers, grauitie, and true charitie be not more euidentlye

21

B. iiii.

exercised



05

Andol

exercised and used in our common  
known catholike church, then in the  
protestants congregation: And con-  
trarywise, if discorde in religion, licen-  
tiousnes in living, contempt of disci-  
pline, neglecting of penance, lothsom-  
nes of fasting, lacke of zeale and de-  
votion, disobedience to Magistrates,  
Sacrilege, Apostacie, breaking of  
bowes, villanous lustes, wantonnes  
in all life and maners, doo not agree  
better, and more cleere to the prote-  
stantes, then to the catholikes, being  
the playne signes and fruits of a false  
churche, Then wil I recant, and not  
before.

22

15

Two and twenty, Let the learned  
protestant proue unto me, that their  
churche a congregation might right-  
lye be called catholike, which for the  
space of a thousande yeres together  
was so particuler, that no man could  
name any certaine place where their  
churche was, or that it might be cal-

1553

III. 25

led

Learned Protestant.

led holpe, which had for so longe  
time and space neyther the doctrine  
of Christes Gospell taught in it, ney-  
ther Baptisme, nor anye other Sa-  
crament of Christe bled to sanctifye  
them withal, or that it could be called  
one church, which, as soone as it grew  
vp, and shewed it selfe to the worlde,  
was deuided into so many & sundry  
sects, of Lutherans, Zuinglians, Al-  
liricans, Calvinists, Swenfeldians,  
Anabaptists, and such other: or that it  
might be called Apostolike, whiche  
coude neuer make an accompt by or-  
derly succession and discent from any  
one of Christe his Apostles, or any o-  
ther Apostolike man, or that their se-  
crete, hid and vnknown congrega-  
tion was euer of that maiestie or au-  
thority, it had at any one time or sea-  
son, the true obedience of all christian  
nations, or that it was euer able to  
assemble and gather vniuersall and  
generall Councels of all nations &  
christian



christian people, or to exercise any discipline or correction vpon offenders throughout all kingdomes and regions professing Christe: or that these titles following properly applyed by the Scriptures and doctors to the true church of Christe, could euer be challenged by any right to their hid & unknowne congregation, I mean, these titles, namely Corpus Christi, The body of Christe, Sponsa Christi, The spouse of Christe, Amica Christi, The louer of Christ: Vnice dilecta Christo, Dearely beloued of Christ: Columba speciosa, The beautifull dove: Domus dei, The house of God: Columna veritatis, The pillar of truth: Ciuitas dei The Citie of God: Ciuitas super montem posita, A Citie set vpon an hill: Fons signatus, A spring or fountayne surely signed and sealed: Sponsa Agni The spouse of the Lambe: Mulier amicta sole, A woman clothed with the Sunne:

Learned Protestant.

**S**um. Habitatio fratrum inuicem, a dwelling  
ling of brethren all together, Mons  
dei, The hill of God, Sacra Anchora,  
The holpe Anchore: Vinca Domini,  
Our Lordes vineyard: Terra viuen-  
tium, The lande of the liuing: Ecclesia  
magna, The great and mightie  
Church: Archa Noe, Noes Arche:  
Vna, Sancta, Catholica, et Apostolica  
Ecclesia, One, holpe, Catholike, and  
Apostolike Church: Domus pacis,  
The house of peace: Domus refugij,  
The house of refuge: Domus veritatis,  
The house of truth: Societas Sancto-  
rum, The fellowship of holy Saints:  
Nutrix Christianorum, The Nourishe  
of the Christians: Vxor de latere  
Christi, The Spouse out of Christe  
his syde, sicut Eua de latere Adam, like  
as Eue was out of the syde of A-  
dam. Let the learned Protestant  
make proufe, that these moste excel-  
lent propertyes and peculier Deno-  
minations and Callinges maye  
possi-

Certaine  
-wile hns  
angil bot  
and look  
allst to  
propriet  
and hns  
and hns  
and hns



An Offer to the

possiblie agree to their bid and bre  
known congregations and private  
societies, or to any other known soci  
etie of the whole worlde, but onely to  
the holy societie, moste blessed compa  
nye and felowship of the common  
known catholike Church of Christ,  
And I will then relent, yeelde, and  
recant, and not before.

Certayne  
and asu-  
red signes  
and tokes  
of false  
prophetes,  
heretikes  
and schis-  
matikes;

last of all, when these notes fo-  
llowing, being most certayne and sure  
signes and tokens of Antichristians,  
false Prophetes, heretikes, and schis-  
matikes, mentioned, and manifestlye  
expressed in diuers partes of the scrip-  
tures, shall by the learned protestant  
be proued more aptly and truely to a-  
gree vnto vs of the common known  
catholike Church of Christe, then vnto  
the protestants of so many sundrye  
and diuers sects and congregations,  
I shal submit, yeelde and recant, and  
not before.

I

First signe and token appropriated  
to

**Learned Protestant.**

to Antichristes, false Prophetes, hereticks and schismatickes, in the scripture, is, their departure from the common known catholike church of Christe, wherein they were baptised, and first receaved christian faith and religion, of the which signe and token speaketh Chapostle S. John, saying: Ex nobis prodierunt, sed non erant ex nobis, nam si fuissent ex nobis, permansissent utiq; nobiscum. They departed from vs, but they were not of vs, for if they had bene of vs (and of our Church) they woulde (sayeth Chapostle S. John) have continued with vs still, and not have departed from vs. And here note the learned protestant, not being able to denye, that they have departed from our common known catholike church, from our faith and religion, wherein they were first baptised, and not we departed from them, but still remaining in the profession of the same faith & reli-

1. Iohn. 2.

1. Iohn. 2.

1. Iohn. 2.



religion that was fyrste receaved: he must needes by the dyfte of argument and reason graunt also, that this fyrste signe and token of false prophetes, heretikes, and schismatices was before spoken of the Apostle S. John, onely of them, and not of vs.

2

.x. m. l. i.

Second sure marke, sygne and token of false prophetes, heretikes and schismatices is, that they being thus departed from the Catholike church, doo of themselves, and of their owne authoritie, without warrant, beinge not sent, set vp a newe Gospel, a newe sayth and religion, by preaching of a newe doctrine, to assemble and set vp a newe church and congregation. Of this signe and token, and great presumption speaketh the apostle S. Paule: Quomodo enim predicabunt nisi mittantur? How shall men preach except they be sent? And in his Epistle to the Hebrewes he sayeth: Nec quisquam sibi sumit honorem, nisi qui

Rom. 10.

Heb. 5.

qui

## Learned Protestant.

qui vocatur a deo, quemadmodum et Aaron. Let no man take vnto himselfe honoure, except he be called of God, like as Aaron was. Certayne it is, that Aaron was called vnto the office and dignitie of a Bishop, ordinarily by Moyses, and by externall and visible unction. Moyses himselfe was extraordinarily called and sent of God, approued by miracle, as it appereth in the fourth Chapter of Exodus. And therefore the Apostle **S**haule nameth Aaron, and not Moyses, to signifye, that all extraordinary vocations by miracles (as Moyses was) are now ceased, and that we must from hencefoorth be ordinarily called by externall unction, as Aaron was. When therefore the learned protestant shal be able to proue their iust and due vocation ordinarily or extraordinarily to proceede of God, and not onely of man, I shall then yeelde and recant, and not before.

Third,



An Offer to the

Thirde signe & token of false p<sup>r</sup>o-  
phetes, heretikes and Schismatiks,  
is, that they being first departed from  
the catholike churche, and secondari-  
ly not called, doo forthwith al of them  
selues preache and teach contentious  
lye and seditiously against the doc-  
trine before time taught of the com-  
mon known catholike churche of  
Christe, as against the Sacraments  
of Christe his Churche, by a flat de-  
upall of manye of them, against the  
reall presence of Christe his bodye in  
the holy Eucharist, against y<sup>e</sup> blessed  
sacrifice of the Masse propitiatorie  
both for the liue & the deade, against  
penaunce, and worthy frutes therof,  
by fasting, watche, prayer, and all  
straightnes of life, against vowes, in-  
uocation of Saintes, prayer for sou-  
les departed, and finally agaynst the  
churche it selfe, flatlye denyng, that  
Christe hath here vpon the earth any  
Spouse or visibie churche here to be  
hearde

Learned Protestant.

heard speake, perceaued or seene. The  
Apostle S. Paule in admonition ge-  
uing vnto vs, to beware of this signe  
and token, sayeth: Doctrinis varijs et  
peregrinis nolite abduci. Be not you  
led and caried awaye with these di-  
uers and straunge Doctrines: so ter-  
med of Thapostle S. Paule, because  
they are not agreing, but contrary to  
the receaued and common knowen  
doctrine of Christ his catholike chur-  
che. nether therfore the learned Pro-  
testant shal be able to proue, that they  
and their congregations are not the  
raylers vp of these contentions and  
strifes, by their preaching of these  
straunge doctrines, but we, that are  
members of the catholike Churche,  
Then I will submit and recant, and  
not before.

Heb. 13.

Fourth signe and token of false pro-  
phetes, heretikes and schismatikes, is,  
Schisma in ecclesiam introducere, To  
bring into the churche of Christe by  
their

C. i.

their



An Offer to the

their doctrine, schisme, diuision and se-  
peratio of one member from another;  
and of the whole mistitall body from  
the true heade Iesus Christe. For  
whereas the health and saluation of  
Christe his flocke & people doth moste  
chiefely consist in peace, con corde, and  
vnitie, they therfore which by schisme  
doo deuide and disperse his flock, and  
of one societie and felowship before,  
do make many and diuers, they innot  
sparing nor preserving in vnitie & flock  
of Christe, are become rauelling wool-  
ues. The apostle S. Paule knowing  
the great daunger and hurt byrising  
of schisme, doth moste humble be-  
seeche vs with all diligent circum-  
spection to auoyde the same, saying:  
Obsecro vos fratres per nomen domini  
nostri Iesu Christi, vt id ipsum dicatis  
omnes, et non sint in vobis schismata,  
sitis autem perfecti in eodem sensu, et  
in eadem sententia. I beseeche you bre-  
thren by the name of our Lorde Ie-  
sus

1. Cor. 1.

Learned Protestant.

us Christe, that ye all say one thinge;  
and that there be no schismes among  
you, but be perfect, in one minde, and  
one meaning. Nowe if the learned  
protestant shalbe able to proue, that  
wheras about the time of three score  
yeres and aboue, we were al (not on-  
ly here in this Realme, but vniuer-  
sallye in all other Realmes profes-  
sing Christe) of one Church, of one  
fayth and religion, and of one vnitie  
therein: if he shalbe able to proue, that  
this late schisme, whereby we are so  
deuided and dispersed, that some are  
become Lutherans, some Zuingli-  
ans, some Calvinists, some Puritans  
and Anabaptists, did proceede from  
vs, and from the common known  
Catholike Church of Christe, and not  
whollye from their priuate Church  
and congregations, and of the de-  
ceptfull and false doctrine by them  
preached and taught, I shall  
C.ii. then



then stay no longer, but yeeld and recant, and not before.

5

Fyfte signe and token of false prophetes, heretikes and schismatikes is, disobedience: Et non obedire, sed resistere eis qui presunt in ecclesia dei: And not to obey, but resist those which doe beare rule, and gouerne in the church of God: of the which sort of men the Apostle S. Paule geueth vs warning, saying: Quemadmodum Iamnes et Mambres resistenterunt Moyse, ita et hi resistunt veritati, homines corrupti mente, reprobi circa fidem. Like as Iamnes and Mambres did resist Moyses, even so do these resist the truth, being men of corrupt mind, and reprobates in faith. Now, when the learned protestant shalbe able to proue, that this rebellion and disobedience to all Bishops, prelates, and ecclesiasticall gouernours, is to be found in the catholike churche, and not in the private churche & congregations of the protestantes,

2. Tim. 3.  
Exod. 7.

Learned Protestant.

restants, Then I shall yeelde, submit  
and recant, and not before.

Sirte signe and token of false pro- 6  
phets, heretikes, and schismatikes is,  
the ficklenes, a weak slippernes of er-  
rors & heresies: Quod quælibet hæresis  
præ catholicæ fidei perpetua firmitate  
facile transit ac perit. For that euerie  
heresye, in comparison of the stabilitie  
and perpetual continuance and firm-  
nes of the catholike fayth, doth soone  
perish and passe away. The apostle S  
Peter in speaking of these false pro-  
phetes, sayeth: Magistri mendaces su-  
perducent sibi celerem perditionem, et  
perditio eorum non dormitat: These  
lying masters doo bring vpon them-  
selues a quick and speedie ouerthrow,  
and their destruction shall not be slack-  
ked nor slowed. The truth of this te-  
stimonie is to be tryed by all sectaries  
and sortes of heretikes that euer haue  
bene, as of the Nicolaites, Ariians,  
Donatists, Maniches, Pelagians,



An Offer to the

Jouinists, Nestorians, Nouatians,  
Sabellians, and the rest of heretikes,  
whose errors and heresyes being ne-  
uer so stoutly vpholde by Emperors,  
kinges and pynces, yet by generall  
councils, and censures of Christe his  
catholike church, they had in synne  
their iust condemnation and ouer-  
throwe. What shoulde I here make  
mention of the Lutherans and pro-  
testants of our tyme: when the Lu-  
therans here in this Realme haue ta-  
ken their iust overthrow already, for  
the great desyre the protestants had  
to preferre the doctrine of the Deco-  
lampadians, Suinglians and Cal-  
uinists. The Suinglians and Calui-  
nists with the rest sectaries of all  
sortes are now here in this Realme  
at the very neere and like poynte, they  
being now readye to yeelde vp the  
ghoste, and to tylte vp their heeles  
for the great desyre the common and  
baser sorte of the people haue to be

Learned Protestant.

Prescians and Politicians. And they  
being winked at of the Magistrates,  
there be no small number of all de-  
grees and sortes of men that doo fur-  
ther and fauour them in this their at-  
tempt, to the great increase of the. It  
cannot therefore be denyed, but that  
all sectaries and heresyes are on this  
wise mouing, flitting, and euer pas-  
sing from one secte to another, with-  
out any long time of continuance or  
stay in any one of them, buttill they  
come ad profundum malorum, and to  
a most playne and open apostacie, to  
be miscreants, Turkishe, and of Ma-  
homets religion, not caring or setting  
by God, nor the deuill, neither for hea-  
uen nor hell. Nowe heresyes being  
thus fickle and mouing, the finall ende  
of them thus lamentable and horri-  
ble in the sight of God, Let any lear-  
ned protestant liuing answer direct-  
lye and playnelye without all cauill,  
coloure, or fraude of wordes, with-



An Offer to the . . . I

out all vnprofitable and impertinent digressions, not onely to this, but to all the foresaide signes tokens, and demaundes. And I shall for company & good fellowship with them, leaue the common knowne churche, and the playne way of saluation, beaten by our forefathers for the space of these fyftene hundred yeres past, and nowe wander with the in their vncertaine bypathes, through vnknowne desertes, rough woods, brambles and byers, to seeke in the end we cannot tell what.

And here to conclude, and of my part to minister vnto you some occasion in the relinquishing of these priuate churches and congregations of sectaries, to returne to the vnitie and attonement of the common knowne catholike churche of Christe, where stabilitie and constancie of fayth and religion is onely to be founde, I shall here lay before you the worthy example

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ple of the blessed martyr Sebastian,  
by him brought of a loafe of breade to  
Genserichus then king of the Van-  
dales, a furious and a barbarous na-  
tion, whiche breaking into Affrike,  
they founde there many valiant cap-  
tayns placed by the Emperour The-  
odosius the second, for the defence and  
sauegarde of the countrey: amonge  
the rest was this Sebastian, by dig-  
nitie an earle, and a couragious and  
valiant captayne, who with the rest  
yeelding to the force of Genserichus,  
was, as Victor de persecutione Van-  
dalorum writeth, for his great wise-  
dome and valiantnes not so muche  
beloued as feared of the king Gense-  
richus, who being an Acrian, inten-  
ded by colour of religion to work his  
death. For Genserichus knowing  
Sebastian to be a seuerer and a perfitt  
christian man, conuented him before  
the Acrian Bishops, and vnder the  
pretence that amitie and frendshippe  
might



might be the surer, and continue the longer betwixte them, Genserichus moued him to become an Arian, and to professe the same maner of beleefe and religion, as he and his people were of. For answere this holy martyr Sebastian requested Genserichus the king to commaunde a fyne wheten loafe to be brought vnto him, and taking it in his hande ( and here to omit many of his wordes and notable sayinges ) he requested the king Genserichus, to commaund the loafe of breade to be broken in pecces, to be ground, brought to flower, and boulted afreshe, to be seasoned with water and salte, and baked agayne, if then it should in the end proue better bread then it was before, he would not faile to accomplishe the king Genserichus his will & pleasure: but if it were not possible by breaking of the loafe, and baking of it againe, to better it, but to make worse breade then before, he would

Learned Protestant.

would not, nor could not consent there-  
vnto: And in fine suffered death, in y<sup>e</sup>  
Defence of the christian fayth & religio  
by him alreadye professed and recea-  
ued, rather then he would condescend  
to the impayring, infringing or brea-  
king of any part therof. And so Gen-  
serichus caused this blessed man Se-  
bastian to dye a holpe Martyr. Thus  
much I haue brievely deducted out of  
the history of Victor, to y<sup>e</sup> intent, that  
so apte and familiar an example of so  
holp & blessed a martyr, might in these  
perplexities and doubtles in these ofte  
changes & mutations of religion, con-  
fort y<sup>e</sup> weaklings of Christ his church,  
and bring them to some more better  
stay, when by this example of Seba-  
stians loafe, certain & sure we may be,  
that the loafe of the vnitie of Christe  
his Churche, the loafe of his Gospell,  
fayth and religion, being by schisme  
and heresye neuer so ofte broken, ne-  
uer so finely grynded, boulted, scarced  
and



and syfted, kneaded, & baked agayne  
and agayne, they shall neuer be able  
to better it, or to bring it to that per-  
fection which it had before. And ther-  
fore all their attemptes to the contra-  
rye are moſte bayne, the only remem-  
braunce of this Sebastians loafe  
ſhould ſuffiſe to confyrme the fayth-  
full, to ſtay the wauering and weak-  
linges, and to plucke the deceaued  
backe agayne, and to cauſe them in  
leauing of this their fickle wauering-  
nes of this their proceedinges (as  
they terme it) from one ſecte to ano-  
ther, from one congregation to ano-  
ther, and from their ſcatering abroad  
with Antichriſte, to ſtay them ſelues,  
and to gather them ſelues with our  
Saviour Chriſt into the vnitie of his  
common known catholike church,  
where they ſhalbe ſure to ſynd vnitie  
of religion, vniſormitie in all ceremo-  
nies and obseruances of the ſame,  
with thattonement of chriſtian fayth  
through:

Learned Protestant.

throughout in all Sacramentes and  
articles of our Creede, to the pacify-  
ing of many contentions and strifes  
among vs, to the quietation of mens  
consciencs, causing vs all professours  
of Chryste, as brethren here to liue to-  
gether in quietnes, peace and vnitie,  
to the more better assuraunce of the  
publique estate of this Realme, and  
to the great glorie and honour of al-  
mightie God, to whom be all  
prayse, honour and glorie  
worlde without ende.

Amen.

FINIS.